Phil + Rel.

# The Christian Century

PUBLISHED WEEKLY

## Moral Law in a Reeling World
By Henry R. Luce

## The Gambling Menace
An Editorial

## A Christian Alternative?
By E. Stanley Jones

## May Survey of Books
By Ten Reviewers

MAY 3, 1950

## In This Issue

HENRY R. LUCE
delivered an address at Harrisburg, Pa., during Brotherhood Week under the auspices of the National Conference of Christians and Jews which provides the substance of his article in this issue. Mr. Luce is editor-in-chief of *Time*, *Life* and *Fortune*.

E. STANLEY JONES
answers in the article in this issue the charge made by John T. Flynn in *The Road Ahead* that Dr. Jones has called on Christians to work for the establishment of the Kingdom of God as a disguised means of committing them to support of a socialist state.

WALTER W. VAN KIRK
executive secretary of the department of international justice and good will of the Federal Council of Churches, reflects on the Washington scene as he has discovered it to be during recent visits to the national capital.

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# The Christian Century

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## Coming Events

May 2-5. Seminar for Christian Citizens (Adults and Youth) (Church of the Brethren sponsorship), Washington, D.C.
May 3-24. Colored Methodist Episcopal Church General Conference, Kansas City, Mo.
May 7-14. National Family Week.
May 8-11. Conference on the Church and War, Detroit.
May 8-12. Southern Baptist Convention, Chicago.
May 9-11. Fourth Wisconsin Pastors' Conference, Madison.
May 9-12. Churchmen's Washington Seminar (General; Adults) (joint sponsorship), Washington, D.C.
May 9-12. American Lutheran Church, Illinois District, Convention, Indianapolis.
May 10-14. American Friends Service Committee Institute of International Relations, Kansas City, Mo.
May 13-14. Virginia Statewide Methodist Student Movement Conference, Natural Bridge Hotel; Mack Stokes, speaker.
May 14. Festival of the Christian Home.
May 14. Rural Life Sunday.
May 15-18. General Association of Regular Baptist Churches 15th Annual Conference, Buffalo.
May 18. Presbyterian Church, U.S.A., General Assembly, Cincinnati.
May 19-24. Reformed Church in America General Assembly, Buck Hill Falls, Pa.
May 22-26. Northern Baptist Convention, Boston.
May 29-30. Mid-Century Conference for Peace, Chicago.
June 2-3. Retreat for Denominational and Interdenominational Secretaries on Race Relations, Seabury House, Greenwich, Conn.
June 7-18. American Friends Service Committee Institute of International Relations, Friends University, Wichita, Kan.
June 8. Presbyterian Church, U.S., General Assembly, Harrisonburg, Va.
June 8-12. American Friends Service Committee Institute of International Relations, San Antonio, Tex.
June 9-11. Conference for Formation of World Organization for Brotherhood, Paris, France.
June 9-16. American Friends Service Committee Institute of International Relations, Spokane, Wash.
June 12-18. American Friends Service Committee Institutes of International Relations, Dallas, Tex.; Greensboro, N. C.; Evanston, Ill.
June 12-18. Congregational Christian Student Conference, Lake Geneva, Wis.
June 12-28. Candler School of Theology Fifth Annual School for Accepted Supply Pastors, Emory University, Ga.
June 12-July 21. Fifth Annual Summer Seminar on Pastoral Care, Augustana Hospital, Chicago.
June 13-14. American Association of Theological Schools meeting, Columbus, Ohio.
June 13-18. Church of the Brethren General Assembly, Grand Rapids, Mich.
June 13-19. National Council of Women's Organizations of the Presbyterian Church, U.S.A., Ocean Grove, N.J.
June 14-20. Cumberland Presbyterian General Assembly and Missionary Convention, Los Angeles.
June 14-20. United Presbyterian Church of North America General Assembly, New Concord, Ohio.
June 18-25. American Friends Service Committee Institute of International Relations, Seattle, Wash.
June 20-26. Evangelical and Reformed Church General Synod, Cleveland, Ohio.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

# The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, MAY 3, 1950 NUMBER 18


# EDITORIAL

TOYOHIKO KAGAWA, addressing the British Council of Churches, made a passing reference to the fact that Christianity is being studied in the Japanese royal family. This is hardly fresh news. Those who have followed developments in Japan since the war know that many Christian spokesmen — Protestant and Catholic — have been received at the imperial palace, that the crown prince has a Quaker tutor and that certain imperial princes have been attending Bible classes. But the press leaped at Kagawa's remark. It was sent around the world with the implication that the Japanese emperor is on the verge of becoming a Christian. We hope that Christian pulpits and missionary societies will not indulge in too much premature rejoicing over this possible conversion. Should the emperor be baptized, we hope that act will not be exploited as proof that another Asiatic nation is about to become Christian. Christianity has already suffered in the Orient from the exaggerated importance attached to conspicuous converts. Who does not remember the extravagant things written and said about that remarkable but ambiguous figure, Feng Yü-hsiang, the "Christian general"? When, in his later years, the general landed in Red company, much of this adulation came home to haunt those who had indulged in it. Many a Christian leader in China today wishes there had been greater reticence in emphasizing the Christian connections of the Soongs. This is not to suggest that the conversion of Japan's royal family, or of other influential Japanese, should not be sought. But if it should occur, such an event should be treated with restraint.

## Occasion for Caution

## Unemployment Fear May Force Labor Union

CONCERN over the possibility that the rising rolls of the jobless may be more than a seasonal phenomenon lies behind recent efforts on the part of the American Federation of Labor, the Mine Workers Union and the Congress of Industrial Organizations to reopen merger discussions. The initiative was taken by Philip Murray, president of the C.I.O. He proposed a committee which would include not only these major elements of organized labor but also independent unions of machinists and the railroad brotherhoods. Should the Murray overture be accepted, all would be represented on the committee. Many factors are operating to induce labor leaders to bury the hatchet. The 1950 congressional elections are one. The C.I.O. purge of communist-dominated unions is making that body more acceptable to other labor organizations. Common policies and efforts to combat communism on the international labor front have served as a unifying influence. The biggest obstacles are institutional rivalries, which chiefly concern the top leadership; the old division between craft and industrial unionism, which is a prolific source of jurisdictional disputes; and prima-donnaism among labor's top brass. But the rise of unemployment to nearly five millions, the fact that labor organization has made no real progress during the past year and the inability of labor to secure the repeal of the Taft-Hartley law all make rank and file members increasingly critical of the men whom they hold responsible for a division which they believe is unnecessary and harmful. The next move must be made by the A.F. of L. If it accepts Mr. Murray's offer to form a committee on unity, the second step toward one big labor organization will have been taken. But many steps will remain, and many forces will have to be considered.

## What Would One Big Federation Mean?

WHILE one big labor federation is still far from an accomplished fact, it is near enough so that the country should start thinking about what such a development might mean. Mr. Murray proposes to bring that problem home to the nation by establishing a working unity now on political issues while the organizational question of merger is allowed to proceed at a more deliberate pace. Tactically, this is a powerful play, and it makes the whole question anything but academic. It could bring a labor government into power in this country before anybody, including labor, is ready. If labor were prepared to take power, that might not be a bad thing. But is it? The last decade has seen a considerable sharpening in the political consciousness and activity of the unions, singly and in combination. From election to election the power of organized labor in city, state and national government has grown. Beginning with the narrow special interests of the industrial worker, it is broadening to include national and international issues. As labor gains political experience, it shows some signs of using its power more responsibly. But it is still a long way from showing the capacity to wield, in the interest of labor or in the public interest, the kind of power which one big federation could exercise. This requires a higher degree of responsibility, experience and intelligence than most labor leaders have yet revealed. What would happen if an economic convulsion produced

vast unemployment and this in turn threw millions of votes to labor? We would rather not try to guess. But we believe that it is a good thing labor leaders are beginning to recognize that they have a national responsibility and that they are setting out to discharge it. We hope that coming events give them time to move slowly and to think twice before they commit themselves too decisively. British labor has found that the exercise of governmental authority, instead of liberating the unions, has bound them to the wheel of national policy. What will Mr. Murray find?

## Washington Celebration Misses Point

OUR NATIONAL CAPITAL is a century and a half old this year. The celebration of the anniversary has been inaugurated under singularly uninspiring circumstances. Congress was all in favor of observing the occasion but haggled over appropriating sufficient funds for the purpose. Yet by the middle of last month the committee charged with planning the observation got around to officially opening the sesquicentennial. A 35-gun salute was fired, Mr. Barkley made a partisan political speech and the day ended with fireworks. Despite last minute press and radio build-up, what took place could have happened in Oshkosh or Oil City or any of thousands of towns and cities that dot the American countryside. In fact, in any other city it is probable that better planning and a worthier program would have attracted greater attention and stirred more enthusiasm than Washington exhibited. The casual visitor might have guessed that whatever festivities marked the occasion were in honor of the recent visit of the Chilean president, for placards along the main traffic routes still bid him welcome. Washington's metamorphosis from a mosquito-ridden hamlet in a Potomac pocosin to the nerve center of world affairs is a thrilling saga. Its story is a microcosm of American history. This 150th anniversary could be an occasion to refocus attention on the revolutionary concepts of society and government which brought Washington into being. It could serve as a timely reminder of the need for rededication to the principles which have made America great. To date, neither the publicity nor the program give evidence that those in charge have any such ideas in mind. If what has been offered is a sample of what is to come, it would be better to postpone the celebration until Washington shows signs of maturity as well as of age.

## Reorganization for Greek Orthodox?

PROPOSALS for an immediate reorganization of the Greek Orthodox Church recently submitted to its Holy Synod may be the signal for a much needed and long awaited renaissance within Eastern Orthodoxy. That a man of such standing in the church as Metropolitan Joachim, who in prewar days served as bishop of Boston and is widely recognized as an able and responsible leader, should sponsor the plan insures a hearing. A traditionalist with a liberal bent, Joachim recognizes that it would be better if the proposed reorganization could be carried out in collaboration with other Orthodox churches through an ecumenical council. "However," he says, "it is impossible to convoke an ecumenical council at present and may be for the next hundred years. Meanwhile, the Orthodox patriarchates are getting weaker and weaker." He points out that Slavic Orthodox churches are under "openly anti-religious political regimes" which makes it impossible to consult with them at this time. Hence he believes that the church in Greece, being autocephalous, should undertake its own reorganization. Reports from Athens do not spell out the plan. We hope that it deals with such important matters as religious education and ecumenical relations, to mention only two of the many areas of Greek church life in which reforms are urgently needed. A spontaneous religious movement among youth has developed during the postwar years and needs to be integrated into the life of the Greek church, both for the good of the church and to assure its own continuance. Recognition of the rights, if not the orders, of the free churches in Greece would underscore the cooperation already being given the World Council of Churches. At present none of the free churches are represented on the Committee on Friendly Relations with Foreign Churches which serves as the Greek counterpart of the World Council of Churches Conference of U.S.A. Member Churches. We hope, too, that consultations will be held with the patriarchates of Antioch, Jerusalem and Alexandria and with the Church of Cyprus. These are small segments of Orthodoxy, but their location in one of the mainstreams of current world affairs gives them importance out of proportion to their size.

## Why Not Offer China Food?

CHINA is apparently suffering from the worst famine in decades. We have said little about this, lest the reports turn out to be politically inspired. But on April 16 the New China News Agency, an official Communist organ, quoted General Lin Pao, the Communist military and civil governor of six provinces in central and south China, as saying that ten million are famine-stricken in his area alone. Of these, he reported 4,500,000 already near death. Two days later the Anglican bishop of Hongkong said that Chinese Christian leaders had been invited to Peking to discuss famine relief with the central Communist government. In a situation of this sort, which has yet to reach its climax, why not offer to send large quantities of the surplus food which is glutting this country? Despite the tremendous effort which has been made to dispose of these surpluses, they still are a headache to the Commodity Credit Corporation and may turn out to be an embarrassment to the administration in the coming campaign. Why not offer some of these surpluses—especially the surplus grains—to the starving in China? If Mao Tse-tung's government suspects a political purpose behind governmental distribution, then why not offer to turn such surpluses over to the American Friends Service Committee or to Church World Service and make it possible for them to carry relief to China on a nonpolitical basis? It is of course possible that China's Communist government will not allow its starving peasants to be saved by American help under any conditions. But the offer

could at least be made, and in such a way that the Chinese people would eventually learn that it had been made. A friend sent us recently a cartoon clipped from the *People's Daily* of Peking for April 1. It shows a bomb from one of Chiang Kai-shek's planes falling on Shanghai. The bomb, labeled "U.S.A. made," has a sheet of paper wrapped around it. On this is written, "An expression of the traditional friendship of the American government. Your loving friend, Acheson." An offer of surplus food would help to offset that conception of America.

## Is Church World Service to Be Quietly Scuttled?

NOTHING that has happened around the office of The Christian Century recently has been quite as puzzling as the silence of Methodists concerning the role of their denomination in relation to Church World Service. On March 29 we pointed out that the Methodist Church "has not yet committed itself to give one cent to carry out its obligations under Church World Service this year. . . . If there is any more effective method of killing off a cooperative project than this, we cannot think what it would be." We pointed out that during 1949 C.W.S. received from the Methodist Church only $82,293, making the largest Protestant body in the country stand eighth in support of this interdenominational enterprise. We pictured the need for the churches, and particularly the Methodist, to give binding assurances that they will contribute funds sufficient to carry out C.W.S. commitments to other churches, to the dependent needy and to thousands of Protestant displaced persons. More than a month has passed. Not one word of protest has been heard from any official Methodist source. Nobody has challenged the truth of our charges. We have received copies of letters, some of inquiry, some of hot protest, written to Methodist papers and officials. We have seen none of the replies, if any, which the writers received. Even more disturbing is the silence of Methodist ministers. What is the matter? Does anybody think that a great enterprise, voluntarily entered upon, can be quietly scuttled? Are Methodist ministers so caught in the vast complexity of "specials," budgets and promotion that they are incapable of registering protest when an interchurch project, formally entered upon, is abandoned midstream? The Methodist Committee on Overseas Relief, through which the denomination's support of C.W.S. has been channeled, has almost always reflected the position of the Methodist Board of Missions and Church Extension, whose work it supplements. Does this mean a change in Methodist mission policy? We do not want to believe that the answer to these questions is Yes. But this silence. . . .

## Ferment Spreads To Turkey

OUR CORRESPONDENT'S report of riotings in Turkey (see page 573) has more than passing significance. Since the declaration of the Truman Doctrine $150 million of taxpayers' money has been invested in that country in an all-out attempt to draw Turkey into the orbit of the Western nations. Turkey's wartime position had been the subject of much debate. Her resources had been at the command of the highest bidder. War's end found Turkish economy off balance with that of the rest of the world. Domestic prices had risen about 500 per cent over prewar levels. Industries were badly in need of modernizing. Russian proximity and postwar demands lent an urgency to Turkish requests for aid. The result was that Turkey was lumped with Greece and given first consideration in the attempt to contain communism. Later the Council of Europe decided to include Turkey as a member. On the surface, Western maneuvers have seemed successful. In the 1946 elections, the People's party, in control since independence, overwhelmingly defeated the new Democratic party in Turkey's first free election. These parties agree on foreign policy but differ violently on domestic issues. This month another election will be held. It will disclose the power of a new party, organized in 1948, called the Nation's party. Liberal at its inception, this party seems now to be leaning toward the more nationalistic and orthodox Muslims, many of whom are dissatisfied with Turkey's satellite-like support of American foreign policy. They are particularly bitter over America's part in the Palestine fiasco. While it is unlikely that they will win the election, their increasing strength should be a warning to American policymakers. Our Near Eastern policy is adversely affecting our relationships with renascent Muslim countries from the Pillars of Hercules to the Straits of Macassar. All the dollars in the world are not enough to buy back the good will it is destroying.

## Baltic Plane Incident Shows Need for Negotiations

PRACTICALLY all the public figures quoted by the press on the note sent to Russia over the shooting down of an American plane expressed gratification at the stern language used. The press itself has been virtually unanimous in its praise. We have heard no such comments, however, from men in the 18-26 year brackets. To them, the sort of language Russia and the United States flung back and forth carries all too sobering implications. The fact is that, in discussing where the plane was when it was shot down and the circumstances of its disappearance, although both nations wrote as though there could be only one side to the story no one can be sure what a third-party investigation would report. "It is a case of our word against theirs," said the *St. Louis Post-Dispatch,* "and in such a situation there is no doubt whatever as to which side the nation will regard as telling the truth." Just so. But that scarcely makes for peace. This whole deplorable affair is another proof of the need for fresh negotiations to seek an understanding with the Russians. When Senator McMahon first proposed a basis for such negotiations, American public approval was so strong that it jarred the White House and state department. Since then, the McCarthy charges have largely succeeded in diverting public attention from the gathering storm. Now, however, Senator McMahon says that he is going to renew his proposal. It is to be hoped that he does. Otherwise there are likely to be more incidents, each one pushing the two nations a little closer to a rupture. Incidents such as the loss of the American plane are now producing recriminations. Recrimina-

tions will presently produce threats. And threats can land the threateners in situations where "national honor" and the compulsion to prove that they are not "weak" will produce tragedy. Let's listen to Senator McMahon.

## Mob Riots in Quebec Laid To Mistaken Identity

CATHOLIC clergy, who have rightly upbraided church members for the rioting which wrecked a Plymouth Brethren hall in Shawinigan Falls, Quebec, explain the affair as a case of mistaken identity. Our Montreal correspondent tells on page 572 what happened. It is a shocking story, made worse by the charge that the police and municipal authorities in this city of 27,000 did nothing to disperse the mob or save the chapel. But while the mob attack has been deplored, it is said that it happened because the people, French Canadian Catholics, thought the Brethren were Jehovah's Witnesses. The Witnesses had been in Shawinigan Falls trying to distribute some of their characteristic literature which refers to the Roman church in terms even less complimentary than those applied to the leading Protestant denominations. It is agreed that this mistake in identity did not justify the rioting, but it is argued that it explains it. And why be upset over a mistake which everybody now regrets? The fact is, however, that rioting, kidnapings and forced expulsions of Protestant workers from Quebec towns have been increasing for some time. And neither Catholic authorities nor the Duplessis government have done anything of a convincing nature to try to stop them. Unquestionably, the evangelistic methods of the Witnesses, and sometimes of other sects, can be exasperating. But if mob action is permitted to make a mockery of civil rights, while popular hysteria usurps the place of the law, religious liberty vanishes and all men's liberties are in peril. If Quebec province intends to uphold its claim to be considered an enlightened and democratic state, it had better scotch this mob spirit before it gets completely out of hand.

## Liquor Advertising Bill Killed

SENATOR LANGER'S bill to bar liquor advertising from interstate commerce (see the Century for January 25) has been rejected by the Senate commerce committee. The vote in the committee was secret, but is reported to have been 6 to 3 against the bill. With such advertising filling more and more space in most periodicals with national circulation, and now taking over so much time on television, defeat in this session of Congress will hardly end the demand for legislation of this sort. . . . High Commissioner McCloy has chosen George N. Shuster, president of Hunter College, New York, to be state commissioner for Bavaria. It would have been difficult to make a better choice for this post in a dominantly Catholic part of West Germany. . . . General A. C. McAuliffe, the "hero of Bastogne" who is now chief of the army chemical corps, told the American Chemical Society that we now have "nerve gases" which can render an enemy powerless to resist without bloodshed or widespread destruction. The catch is that the army believes the Russians have them too. . . . The struggle between the regents and the faculty of the University of California over taking a "loyalty oath" ended on April 21 when the regents agreed to drop their demand for the oath if the teachers would agree to sign a form of contract containing a disavowal of communism. We are probably dense, but after comparing the contractual agreement which the teachers have accepted with the oath they refused to sign we can see so little difference that we are left wondering what all the fuss was about. . . . Irked by Vatican skepticism regarding the actuality of the agreement between the Polish government and the Roman Catholic hierarchy, what the *New York Times* calls "an unimpeachable church source" in Warsaw was quoted on April 18 as saying that if the Polish government had released the secret clauses in the document, Rome could not have doubted that the Polish bishops had made a good deal for the church. So there were secret clauses!

# The Gambling Menace

CONGRESS is facing final action on a bill making it illegal to transport slot machines or their parts across state lines. The Senate passed the bill unanimously under the plea that, if action were delayed much longer, the gambling interests which distribute these "one-arm bandits" from Chicago will soon have so flooded the states in which they are illegal that they never will be brought under control. Slot machines are outlawed in most states, but when they are available they have a strange habit of finding ways to operate in defiance of state and local ordinances. The bill's supporters hope to get equally prompt action in the House.

At the same time the Senate was passing the slot machine bill, Attorney General McGrath and the staff of the department of justice asked a Senate subcommittee to recommend passage of another bill which would cut off wire services to bookmakers. Gambling on horse races—and to a lesser extent on athletic events—is now conducted with the help of a vast network of communication services. By wire, phone and radio the "horse parlors" are kept in instant touch with every development at the tracks, and bookmakers are protected against heavy losses by being able to spread their bets at the last moment among gambling joints all over the country. As Mr. McGrath claims, if the organized gambling industry were deprived of its special wire and radio services, it would suffer a knockout blow. A "bookie joint" is essentially a telephone, a telegraph installation, a radio, a television set, or a combination of all four.

The bill the justice department is supporting would give the Federal Communications Commission authority to control the dissemination of gambling odds and results across state lines. It has been drawn as a direct result of the national conference on crime held in the attorney general's office last February. The mayors and police chiefs who took part in that conference were unanimous in holding organized gambling the greatest single source of crime and police corruption. They demanded a law of the sort Mr. McGrath is backing to deal with this problem at its

source. Recently, the Kansas City assassinations have lent new force to their demands. Since the bill, as drawn by the justice department, would exempt newspapers from its provisions, there is a good chance that it will pass, though perhaps not in this session of Congress.

That's one side of the picture. The federal government is aware of the menace to honest law enforcement represented by organized gambling, and is doing what it can to fight it. But there is another side. While the federal government is thus trying to help the governors, the mayors and the police chiefs who have professed their inability to deal singlehandedly with the gambling syndicates, in state after state powerful efforts are under way to legalize forms of gambling which are now illegal and thus to increase the strength of the gambling interests. And many of these drives cloak themselves in the garments of an alleged humanitarian, or even religious, concern. Legislatures are exhorted to legalize gambling in order to provide for the needy aged or to increase church revenues.

Soaring costs of government encourage these efforts to legalize gambling. In many states, where there are state and sometimes municipal income taxes in addition to the heavy federal imposts, legislators believe that the limit in personal taxation—short, that is, of revolt at the polls—has just about been reached. Yet the demand for increased old age pensions, unemployment benefits, hospitalization provisions and other social services is constantly rising. As the population ages, the voting weight of that portion which agitates for enlarged state aid also gains. The harried state executive and legislator cannot escape the question: Where's the money to come from?

Organized gambling has an easy answer. "Look at Nevada," it says. That state runs on a wide-open basis. All forms of gambling are legal, and so are just about all the other kinds of dissipation by which the weaknesses of humanity are exploited. No one can have an adequate idea of the full meaning of the term "wide open" who has not seen Las Vegas after midnight. Reno is only slightly less garish. But in Nevada, state, counties and towns rake in millions on gambling licenses and taxes. So large is this share in the profits from the casinos that the state laughs at the tax difficulties of its neighbors. There are hardly any state or municipal taxes in Nevada. Gambling pays the bill.

The effect, as might be expected, is to be seen across the state line in California. Here is a state which, though fabulously wealthy, is fast becoming something of a national old folks' home, with consequent strain on the state treasury. Next November an initiative measure will be on the California ballot which would legalize all forms of gambling and conducting lotteries. And the most dangerous angle with regard to this coming vote is that it has been tied up with the "ham-and-eggs" promoters of old age pensions. If the law is enacted, they will make up the commission under which legalized gambling will operate, and the enormous profits they promise will go to the oldsters. That is a potent political combination. Governor Warren, be it said to his great credit, has come out unequivocally against the measure, thus showing as much courage as he showed in opposing his fellow regents on the "loyalty oath" issue at the University of California.

But California isn't the only state facing a drive to legalize gambling. Religious News Service, in a recent survey of the national situation, recalled that Mayor O'Dwyer of New York is now fighting Governor Dewey on the issue of legalizing gambling on sporting events in that state, and that the New York legislature actually passed a bill to set up a commission to consider legalized off-track betting on horse races. Governor Dewey vetoed it. Rhode Island is considering legalizing bookmakers and pari-mutuel betting on dog races. Arizona's recent legislature turned down a bill to tax slot machines. It will come up again. Twenty states now have legal pari-mutuel betting at race tracks, and at least another dozen will face the same proposals when their legislatures meet again.

Lotteries, also, are being pushed as an answer to the financial difficulties of states. Unmindful of the sorry history of past lotteries in this country, their backers point to the Latin countries and Ireland as evidence that lotteries can raise painlessly all the money any government requires. One branch of the Kentucky legislature voted this year to finance a veterans' bonus by a lottery on the Kentucky Derby. A Philadelphia grand jury advised the Pennsylvania legislature to enlarge the Philadelphia General Hospital "and other worthy institutions" by a lottery on the Derby, "with tickets to be printed by the commonwealth of Pennsylvania and sold through department stores and other such agencies." Massachusetts will probably vote on a state lottery next fall, again to provide increased old age pensions.

Bills for the legalizing of other forms of gambling, especially bingo, come before most state legislatures as regularly as they meet. These are almost always defined as being in the interest of churches, fraternal orders and veterans' organizations. There are states in which many lodge rooms and legion posts are little more than gambling joints. In the same states it is not unusual to see signs on churches: "Bingo every Friday night."

The growth of the gambling spirit—a fact generally admitted—may be a product of the times, a reflection (*pace* Simeon Stylites!) of the *Zeitgeist*. Living in a time when existence itself seems to have become a gamble, and every venture, whether personal or national, to be affected more by unpredictable chance than by foresight and rational planning, the gambling urge receives every encouragement. Moreover, the influence of some churches—particularly of the Roman Catholic Church—cannot be counted on to oppose this drift. Individual Catholic leaders, such as Cardinal Stritch, have set themselves adamantly against the idea of a church largely financed at the bingo table. But they are in the minority. In most dioceses the parish influence is progambling.

Apparently such churches feel no responsibility for a situation which has caused mayors, police chiefs and the department of justice to ask for a new federal law. Gambling, they testify, is the most prolific source of public corruption and graft. It is the factor which, more than any other, destroys honesty in government—particularly local government. It debauches police departments. It brings the courts—especially the police courts—into disrepute. It does more than any other element in our American life to make corrupt political machines flourish and eat the heart of public morality.

A great deal could be said, and needs to be said, about what gambling does to the moral fiber of the individual.

For particulars, consult almost any seasoned social worker or honest magistrate or pastor who knows what is really going on in the homes of his parish. But we are not now concerned with gambling as an individual temptation. We are concerned with it as a source of degradation in government. And those churches which believe that they have a responsibility for the character of society need to be aroused lest, in their absorption in issues on a global scale, or issues which come to a head half a world away, they allow this evil to grow at home until the communities in which they stand have been thoroughly demoralized.

## Say It in English!

EDITOR THE CHRISTIAN CENTURY:

SIR: I am making a fervent plea for the rights of one of the most downtrodden and oppressed classes in the country, namely, the intellectual proletariat. No one could challenge my right to speak for that company, for I have carried its union card all my life.

The cruel wrong I here protest is the habit many learned writers have of starting sentences out in the English language, without a suggestion of guile, and then, just when the wayfaring man begins to get a clue to the plot, of switching to Latin, German, French or Eskimo. This brings on severe nervous ailments among us simple folk, to wit: acute inferiority complexes in the presence of such linguistic erudition; agitated depression resulting from frustration in guessing at the meaning. It is cruel and unusual punishment of the reader, and as such is clearly forbidden by the United States Constitution.

How long, O Catilines of various sorts, will you continue to abuse our patience and bring nervous breakdowns upon us? Of course we expect it in a highbrow writer like Walter Pater (such lowly ones as we ought not to read Pater). But it does baffle us to read: "Well, we are all *condamnés,* as Victor Hugo says—*les hommes sont tous condamnés à mort avec des sursis indéfinis.*" The most familiar syllable in that collection was *damn,* and I pronounced it twice, vigorously.

Here, for instance, is Basil Wiley in his *Nineteenth Century Studies* slipping from my grasp: "If after the first world war we are all debunking the nineteenth century, and after the second, deferring to it, and even yearning nostalgically after it, *tendentesque manus ripae ulterioris amore . . .*" I can only bow with numbed brain and mutter, "How true! How true!" You see what the lower classes suffer.

I am rolling along with Santayana (Vol. III, *Collected Works*) when this bump throws me out of the car: "The more profound the first inspiration was, the more complete will be our astonishment and despair. We shall cry with *Le Cid*:

> *Percé jusques au fond du coeur*
> *D'une atteinte imprévue aussi bien que mortelle*
> *Je demeure immobile, et mon âme abattue*
> *Cède au coup qui me tue.*"

Out of the fog I answer, "That's one way of looking at it."

Here is John Baillie in *Our Knowledge of God*: "A demand is indeed made, but it is a demand that we accept a gift. *Da quid iubes, et iube quod vis.*" Exactly! And Gamaliel Bradford in *A Naturalist of Souls*: "Or, as the *Imitation* expresses it, with inimitable and untranslatable grace, *Cella continuata dulcescit, sed male custodita taedium generat.*"

The effect is exactly what it would be to a baseball fan if he read on the sports page of a summer morning: "The ninth inning was exciting. Tie score, two out, three men on base, and Joe DiMaggio stepped up to bat, and, in the words that Goethe uses so marvelously in *Faust, Part II,* or was it in *Wilhelm Meister?* At any rate, it makes no difference. The wonderful line *'Er schlug einen Weitball über den Zaun.'* " Out of the one-language handicap the fan would growl, "Nuts to Goethe! What did Joltin' Joe do to the horsehide?"

I am hereby calling a strike against all bilingual writers. They are unfair to the lower orders. The least terms we will accept is that they follow the orthodox New Testament model of mercy to nonerudite readers, to wit: "And he said unto him, Ephphatha, that is, Be opened." Beautiful words to a reader, "that is." Beautiful and kind and above all, unpretentious.

So long. *Au revoir.* Or, as Goethe so profoundly expresses it, *Auf Wiedersehn.*

Yours,

SIMEON STYLITES.

[*Frater, clavum in capite percussisti,* or, as Plautus puts it more idiomatically, *acu rem tetigisti;* which being interpreted means, Brother, you hit the nail on the head, or You have touched the matter with a needle.—THE EDITORS.]

## *VERSE*

### *Destiny*

YES! we are puppets pulled by fingering Fate.
But not some shadowy kismet guards the gate.
Nor fire nor steel nor flood nor thunderstorm
But man's own character lies poised in wait.

STANTON A. COBLENTZ.

### *Danse Macabre*

WE are the shadow men, for we have seen
The sun's eclipse protracted many a spring
Beyond the fond predictions. All the green
Hillsides are tinged with black. Our mornings bring
But half-awakenings. The days of doom
Are not yet numbered. Things have gone awry.
The verdict of the next atomic tomb
May fiercely plummet from an alien sky.

A monstrous sea of darkness sweeps our shores
Relentlessly. Engulfed, the frightened mind
Hunts for the lucid truth, dissects, explores,
Computes, proclaims—but we have grown so blind
That from the very sight of love we turn
As from a word which we have failed to learn.

GERHARD FRIEDRICH.

# Moral Law in a Reeling World

By Henry R. Luce

LAST October, when the glory of the autumn foliage lay on the hills of Pennsylvania, an extraordinary meeting was held in the little mountain town of Aaronsburg. From all over the country several thousand people came to that meeting at the call of the governor. They came to affirm the principles upon which our nation was founded. For three days they took counsel with each other as to how those principles can be applied in our common life today.

That little mountain town takes its name from Aaron Levy. He came there 200 years ago, created a farm by his labor, and then, for the great love he bore this whole land of freedom, gave some of his own acres to help his neighbors build a Christian church. We honor Aaron Levy because he was a good American. His was a fine neighborly deed—a sort of ancestor of all the neighborly deeds that since have been done on this continent. And it was more than that. It was an early American expression of the supreme importance given to faith in God, a man's own faith and the faith of the whole community.

### *Those Who Care*

And I should like to pay tribute to the men and women who came to Aaronsburg last October. Who are they? They are people who care. They are people who care deeply about American principles. This is a good time for us to call to mind the hundreds of thousands of people in every part of this country who, in devotion to these principles, give all their time or a great deal of their time to advancing the common good through volunteer organizations. Think of the people who work for the Y.M.C.A., the Y.W.C.A., the Boy Scouts, the Girl Scouts, the community chests, our community schools, the hospitals, the Red Cross, the summer camps, the nursing and child adoption services—the people who work for these and many, many other volunteer organizations. They form the constructive legions of American democracy and they are never unmobilized. Let us give thanks for all who keep all the good causes going for the sake of the great cause, America.

The volunteer organization that launches Brotherhood Week is the National Conference of Christians and Jews. It started work some twenty years ago to promote tolerance between men and women of different faiths. It has done a good job. The American people have done a good job. In this period, they have turned back the most evil assaults on tolerance. Bigotry is overwhelmingly repudiated. A real beginning has been made in better race relations. More must be done; more will be done. This organization stays on the job—for tolerance, for the positive aims of brotherhood.

Now, sometimes people get the notion that we should all be tolerant of each other because it doesn't really matter what a man believes. The National Conference of Christians and Jews has never promoted any such shallow thought. On the contrary, at the Aaronsburg meeting last fall Rabbi Philip Bernstein put the truth with dramatic force. Speaking in a Christian church he said: "I would not stand before you this Sunday morning . . . and say to you it matters little how we worship so long as we worship. I would be an unworthy Jew if I were to take that position. . . . By the same token I would not highly regard those of you who are Christians if you took the position that it mattered not whether you followed Christ."

### *Tolerance and Unity*

Tolerance is vitally important in our America, not for the purpose of making people indifferent about faith, but just for the opposite reason, namely, to maintain an atmosphere in which every man may be encouraged to have and to hold a faith, to increase and deepen that faith; or if he lacks faith to seek it seriously.

As a nation today we need moral unity. We need a unity beneath and above politics. We need a unity which underlies and overarches our competitive struggle for material, selfish advantage. A great English statesman of the last century once said: "We British can afford to disagree strenuously about nearly everything because there are a few things on which we so deeply agree." I do not know how he might have defined the basis of British unity. But I do know the basis of American unity both as a matter of historic fact and as a matter of logical reason. The basis of American unity is belief in the moral law.

In his classic work on American democracy, Professor Gabriel summarizes what the founders of this republic and their successors felt: "The basic postulate of the [American] democratic faith affirmed that God, the Creator of man, has also created a moral law for man's government and has endowed him with a conscience with which to apprehend it."

That is the foundation of government of the people and by the people, and no other foundation can be laid.

### *All Religions Teach Moral Law*

Now it happens that precisely that article of faith is taught as revealed truth by the Protestant religion. It is taught as revealed truth by the Catholic religion. It is taught as revealed truth by the Jewish religion. And that is why religious faith in America leads to American unity. Religious faith in the moral law provided the basis of unity when the Constitution of the United States was formed in 1789. And it provides the basis of unity now, when we so urgently need it.

The major religions in America differ on the means of personal, individual salvation. But the major religions of America are in profound concurrence on the basis of our social and national life. They agree that the foundation of social life and the guide of all governments is and must be the moral law.

It is precisely this article of our faith that is most relentlessly attacked by Soviet communism. The men of the Kremlin say they have no objection to religion as a personal matter. They permit churches to stay open. But

what they cannot permit, what they dare not tolerate, is the assertion that their government, all government, is subject to a higher law, the moral law.

### *Core of Our National Faith*

But just that is the core of our faith as a nation. There is therefore now a great opportunity and a great need for religious leaders and teachers to proclaim and to make clear to us the unity of their belief in the moral law. Other differences, vital and necessary though they are, ought not to obscure the unity of teaching of Protestant, Catholic and Jew on the basic postulate of American life.

And I believe that as we hold fast to the knowledge of the moral law, we will find that it will guide and carry us through the catastrophic troubles of our age.

We are in very great trouble today, we and the whole of mankind. The organized form of that trouble is easy to name. It is Soviet communism. In his letter proclaiming Brotherhood Week, the President of the United States keynoted "totalitarianism" as the new barbarism which threatens us today. You and I know that there is only one totalitarianism which now threatens the security of the United States and the peace of the world. And you and I are free to name it—Soviet communism. What are we going to do about it?

A few days ago Peter Edson, a respected Washington correspondent, reported: "Washington today is like a lost man at midnight in the dark of the moon, standing at the bottom of a deep pit, blindfolded and with his hands tied behind his back, looking for something that isn't there. That 'something' is, of course, peace or the road to peace."

Mr. Edson was about right. But let's change the first word in that report. Instead of saying Washington, let's say "the American people—you and I." The description of the man in the pit fits us too, doesn't it?

Is there a road to peace? Perhaps we are asking the wrong question. There certainly is no easy road to peace—no well paved Route 1, Route 2 or Route 3. Peace is a place across a vast jungle of human interests, conflicts, passions, errors, fears and hopes. But there is a guide through that jungle. It is the moral law.

### *Peace and the Moral Law*

In 1910 Theodore Roosevelt received the Nobel peace prize. This is what he said about peace at Christiania, Norway: "We must bear in mind that the great end in view is righteousness, justice as between man and man, nation and nation, the chance to lead our lives on a somewhat higher level, with a broader spirit of brotherly love for one another."

"Peace"—this is Theodore Roosevelt speaking—"peace is generally good in itself, but it is never the highest good unless it comes as the handmaid of righteousness; and it becomes a very evil thing if it serves merely as a mask for cowardice and sloth, or as an instrument to further the ends of despotism or anarchy." That is a clear statement of the moral law as applied to peace and international politics. And what could be more truly and profoundly American?

If we accept that guidance—the guidance of the moral law—then we shall be able to achieve that balance of "firmness and patience" of which Secretary of State Byrnes spoke in 1946 when it became evident that the struggle for the world could not be avoided or evaded. We shall be able to fulfill the great promise of leadership which President Truman has made repeatedly, on our behalf, to all humanity. We shall make and keep this nation very strong. We shall adopt a more vigorous and above all a single-minded foreign policy. We shall subordinate our selfish interests at home. We shall be prepared to sacrifice. And because we do all that it is in our power to do, we will take advantage of every constructive idea, every target of opportunity to lessen the tension and to restore confidence in any part of the world. Never out of cowardice or sloth. Never as yielding to despotism or as an accessory to misery. But because it is right to do so.

### *The Source of Liberty and Justice*

We must realize that at this moment most of the people of the world are passing through a period of revolution, tyranny, chaos, or all three. There is very great suffering in both body and spirit. Faith in an established order exists among very few peoples of this globe. In this situation the greatest gift we can bring to many people is confidence in order under law. But by the same token, with traditional laws and customs crumbling in so many places, we must give heed to the kind of new life, new laws, which people in so many places desire. We can concede everything if it is not in violation of the moral law. More than that, it is our duty to be generous whenever and in whatever degree we can to perform an act of salutary generosity. And let us never forget that though Communist tyranny can stand between nations and the moral law, it cannot stand between men and the moral law.

Liberty and justice—they flow from the moral law. The yearning of men, deceived and self-deceived though they may be, yet the yearning of men for liberty and justice is irrepressible. The hunger and thirst for righteousness is universal.

So finally the question is: Do we believe in the moral law? Do we believe with Emerson that we live in a moral universe? It cannot be proved by science. For most of us, it cannot be proved in our own fallible and faltering lives. It can only be known by faith. Reason does not deny the moral law. Reason supports it. But the moral law can only be known by faith—by the faith of others, by the faith of our fathers, by the faith that comes in every age to men who humbly and earnestly seek, by our own personal faith. The great Christian promise is this: Seek and ye shall find. It is a promise to the wise and to the simple, to the strong and to the weak. It is a promise to every man without distinction of race or person. That is the promise and the premise on which America was founded. That is the promise and the premise on which America will endure, and with her justice and freedom on this earth.

## *Sequence*

HE cheats who would desire invoke
To blaze beneath clandestine cloak.
The sacred flame was given to burn,
But to ignite the hearth in turn.

MARGARET EVELYN SINGLETON.

# Is There No Christian Alternative?

By E. Stanley Jones

ONE of the most startling and revealing things that have come to the surface in this controversy over John T. Flynn's book, *The Road Ahead,* is the fact that in the minds of a great many people, inside the churches and outside, you are classified as a communist or a socialist if you want vital social change. There is no alternative in the minds of such people. The possibility of a Christian alternative does not arise. They take it for granted that the Christian way hasn't anything distinctively its own. The assumption is that you must be fitted into one of the isms of the day—capitalism, socialism or communism. Here is a revelation of the almost complete secularization of our society. The Christian isn't supposed to stand for and live in a way of his own; the fact is he hasn't a way of his own—he must be catalogued under other ways and bear their labels.

This, I repeat, is the most disturbing thing in our contemporary world. At least, it is disturbing for the serious Christian. To wake up to find that society does not intend to look to the Christian way as the way out—doesn't in fact believe that there *is* a distinctively Christian way—comes as a shock. Are those who think like this right?

### *Was Jesus Wrong?*

If so, then Jesus was wrong. He went out conscious that he was giving God's total answer to man's total need—the Kingdom of God. And that answer was to be the answer now—the Kingdom of God "on earth." It demanded individual and corporate repentance, and offered in return individual and corporate regeneration.

The Kingdom of God became synonymous with the Way—"persuading the people about the Kingdom of God. But as some grew stubborn and disobedient, denying the Way . . . , he left them" (Acts 19:8-9). The Kingdom of God was the Way—the Way unqualified, the Way to think, act and be in every circumstance, for the individual and for corporate life. There were just two things, the Way and not-the-Way, and the Kingdom of God was always the Way and everything else not-the-Way.

Here is a complete totalitarianism, demanding a total obedience in the total life. But it is a totalitarianism in which, when you obey it, you find total freedom. "Seek first the Kingdom of God, and all these things"—including freedom—"will be added unto you." The difference between this totalitarianism and the totalitarianisms of communism and nazism and fascism is that when you obey them you find total bondage; when you obey the Kingdom you find total freedom.

### *What Humanity Is Seeking*

Isn't this what humanity is seeking for beyond the half-answers of our day—something that will command us totally, something that will bring life into total coherence and meaning and goal? The half-answers are letting men down and will let them down. "It is God's answer which will answer to the Pharaoh." It is God's answer now which will answer to humanity and that answer is the Kingdom. If God hasn't an answer what kind of God is he? Does he create us and then turn us loose to fumble amid the half-answers and to stumble to our doom? If God hasn't a total answer to man's total need I'm totally uninterested in him. But he has.

Jesus, who has never turned out wrong—the ages being witness—gave the Kingdom as that total answer. What would be the meaning of this answer if applied to the situation today? Can we pass by the marginal meanings and fasten on its central meaning? At once his dying for us on a cross presses for the central place. In clearing the way between God and man by reconciling the world unto himself by the cross, it is central.

### *The Distilled Essence of the Kingdom*

But after we have accepted that reconciliation, what is central in our attitudes toward God and man? Fortunately Jesus has picked out two things and has made them the distilled essence of his meaning of the Kingdom: "Thou shalt love the Lord thy God . . . Thou shalt love thy neighbor as thyself." Love to God and love to man. Suppose we took that last half and, holding it in the framework of the first, applied it to human relationships today. What differences would it make? Suppose we took seriously loving our neighbor as we love ourselves; what would happen? Would that break open the world impasse into which other, unworkable ways have led us?

Take the bitter struggle between capital and labor. For the most part, with few exceptions, both are on a pagan basis: "Thou shalt love thyself." Does that lead anywhere except to greater tangles and frustration? Suppose the basis were to be shifted deliberately to a Christian basis: "Thou shalt love thy neighbor as thyself." What would happen? It seems to me it would mean capital-labor management and a division of the profits and losses. Would that put a new motivation into industry? It would. It would be to everybody's interest to work and to work hard. And it would be to everybody's interest to weed out slackers, for now they would be slacking not only against capital but against labor as well.

### *An Engineer's Testimony*

A management engineer, who takes hold of sick businesses and puts them on their feet again, said to me: "Profit-sharing works like magic. Whenever I take hold of a sick business I immediately put in profit-sharing and at once the wheels begin to turn, interest and cooperation are aroused, and production goes straight up." From a dog-eat-dog economy it turns to a brother-help-brother economy. Moreover, the profit motive is redeemed. Now it is animated by a pagan motive: "Thou shalt profit for thyself alone." Then it would be animated by a Christian motive: "Thou shalt profit for thyself and for thy neighbor." The profit motive by being broadened to include the neighbor would be Christianized and redeemed.

Take another sore spot in our civilization, the race question. Suppose we should apply that simple attitude of loving your neighbor as you love yourself to race; what would happen? The Jews had defined a "neighbor" as a Jew. Jesus redeemed the word by applying it to a man of another race, a despised Samaritan. If we should love as ourselves the people of other races, what would it mean? It would mean, it seems to me, an economy of equality of opportunity. Not an economy of equality, for you cannot give equality. That must be earned by character and achievement. But what society can give is equality of opportunity. And equality of opportunity should be the birthright of every child born in society and that apart from race, class, sex or religion. Would an economy of equality of opportunity let down the tensions and bring stability? Would it be democracy in action and an expression of our Christian faith? Yes.

### *Would It Work with Russia?*

Take another sore spot in the world today—*the* sore spot: the conflict between America and Russia. Suppose each goes on doing as it is doing now, animated by one driving motive, "Thou shalt love thyself." Will that get us anywhere? Nowhere, except into war. And war means ruin for both. But each is saying, "True, but let the other fellow change and I will change." That won't get us anywhere, for we are confessing the other man's sins. Let America boldly act on her own principles, no matter what the other does, and let us make our national policy the loving of our Russian neighbor as we love ourselves.

What would that ultimately mean? Nothing less, I believe, than a federal union in which Russia, under collective security, would be free to carry out her way of life within Russia, and America, under collective security, would be free to carry out her way of life within America. And all other nations the same. In the meantime, after assuring the Russians that this is our purpose and goal, we should tell them that we are prepared to sit down and talk through with their representatives how to apply the principle of loving our neighbor as we love ourselves in our international relationships. We would state beforehand that this will be our political policy and we will work out from it to all questions.

Would they believe us? Hardly. For all our contacts up to this time, on both sides, have been largely on the basis of "Thou shalt love thyself." Fear has been engendered on both sides. We are at an impasse. That impasse has to be broken.

### *How to Break the Impasse*

We can attempt to break that impasse on three levels —on the demoniac level where we return evil for good and hate for love; on the human legal level where we return evil for evil, hate for hate and good for good; or on the Christian level where we return good for evil, love for hate. As a nation we cannot take the first. There is too much Christianity loose in our nation for that. We will readily take the second. The fact is, we are taking it. Russia is determining our policy. Our policy is, "Russia in reverse." We reciprocate what Russia does. Another nation determines our conduct. The lower-acting nation determines the conduct of the higher-acting. That way means war. We must take our stand on the Christian level and work out from that.

### *If Russia Held Aloof*

Would Russia respond? Well, if she didn't we would be the better for having taken that stand. Other nations, now nestling under Russian security, would probably respond as they saw that we really want nothing except collective security for all. They would desert Russian security for collective security. When our new attitudes percolated down to the Russian people they would probably force a response upon their government, for the Russian people don't want war any more than our people want war.

Then, says someone, why don't they respond now? Look how we are pouring out our wealth for the world, especially in the Marshall plan. If that doesn't convince them, what will? Well, the communist world believes that we are doing this to build up a balance of power against Russia. And, of course, in large measure that is true. We are doing it for that reason, frankly stated. Hence, its moral appeal is largely canceled.

### *Neighborliness and Wheat*

As a symbol of our changed attitudes we should at once give the starving in China the 300 million bushels of surplus wheat in government possession, wheat which will spoil—and our souls with it—if we don't do it. And we should give it with no strings attached. We should give it because we love our neighbors as we love ourselves, and communists are our neighbors too. If our nation won't adopt this Christian attitude, then let the church adopt it. Let it wear its own labels and refuse to wear any other. And if the church won't do it, then groups and individuals within the church must do it. Will they be called "red"? Probably. Breathes there a minister with soul so dead whose congregation has never called him "red"?

As for me, my stand is taken. All this controversy is driving me more and more to one place—to the Kingdom of God as God's answer to man's total need, individual and collective. I hope to shed every label—communist, socialist—until one sticks—"Christian." The Christian does have an alternative to all other proposals, and that alternative is the Kingdom of God

## *Puzzle*

GO home to God?
We never can depart his world
Of soul and sod
As petal-years, once tightly curled,

Unfold and fall,
But to return into his land.
How heed his call
Whose heart and breath are in his hand?

Go home? They grieve
But for the fireside bereft.
We take no leave;
How then return, who never left?

MARGARET EVELYN SINGLETON.

# We Are Losing the Peace

By Walter W. Van Kirk

THE PEOPLE and government of the United States are in grave danger of losing the peace. No invading army has landed on our shores. No bombs have been dropped on our cities. We are defeating ourselves. We stand a good chance of being the first nation in history to destroy itself.

Why are we losing the peace? The answer is simple. We are losing our morale. We are losing our faith. We are jittery. We are rattled. Self-criticism of one's nation is a virtue, but we have fallen into the gutter of self-abuse. We call names. We throw mud at one another. Charges of treason are hurled right and left. There was a time in our history when a man was deemed innocent of crimes against the state until, in a court of law, he had been proved guilty. But not any more. Prominent citizens are accused of being tools of the Kremlin. Their names are headlined in the daily press. They are threatened by their neighbors in a veritable reign of terror. The tradition of American fair play has been reversed. Today a man is deemed guilty until he has proved his innocence.

### *Paralysis of Fear*

Such behavior reflects a fear psychosis that is utterly paralyzing. The United States is afraid. Fear never won a war. Fear can never win a peace. There is a fear of communism that is understandable. No American in his right mind can be indifferent to the threat posed by the aggressive thrusts of a Politburo bent upon world revolution and the establishment of a global police state.

It is when fear takes reason captive that there is cause for alarm. It is then that people who are afraid become hysterical. And who will deny that many of our American people are hysterical? Why? Why do we permit ourselves to be put on the defensive? We have said, and I believe rightly, that communism flourishes under conditions of economic impoverishment and deprivation. We have said, and I believe rightly, that communism thrives in lands where the people are not politically free and sovereign. We have economic wealth on a scale unprecedented in history. Our political institutions and our democratic processes occasion envy far and wide. Why, then, are we afraid?

A few days ago I attended a conference in Washington. The discussion turned to surplus commodities. It was proposed that some of our surplus wheat be sent to India. Such a move, it was argued, would lessen the fear of communism in that country. I ventured the opinion that there was less fear of communism in India where there is a wheat shortage than in the United States where there is a wheat surplus. There was present one of the top-flight leaders of the Republican party. I shall refer to him as Mr. X. This Mr. X, in reply to my observation, said, "If there is less fear of communism in India than in the United States it must be because there is a real leader in India." To which another member of the conference retorted, "Or maybe it is because there is no Senator McCarthy in India."

I refer to this incident because it is illustrative of the paradoxical situation in which we find ourselves. We are sending hundreds of millions of dollars' worth of goods and commodities to France to combat the fear of communism in that country. Yet there would appear to be less fear of communism in France than in the United States. And this despite the fact that in the French government there are a number of deputies openly elected on the Communist ticket who unashamedly advocate the forceful establishment of a Communist regime.

### *Why Trust the U.S.A.?*

There is less fear of communism in Britain than in the United States. The same can be said of many other countries which are on the receiving end of Marshall aid. What a spectacle! The United States pouring out its material wealth to combat the fear of communism in lands across the ocean only to discover that we ourselves are more afraid of communism than are the people to whom we send our aid!

Right now we are preparing a program of technical assistance to peoples in underdeveloped areas. The intention is so to improve the standards of living of the people in these areas that they will be less vulnerable to the thrust of communism. Yet we in America, with the highest standard of living of any people in history, manifest a greater fear of communism than the people with whom we propose sharing our skills and our techniques. To such depths of hysteria have we fallen!

The question may well be asked, Why should other countries rally to our side in this hour of crisis? If a choice must be made between East and West why should the nations and peoples that must make the choice choose the West as over against the East? Why should they link their destinies with a country which, despite its great wealth and its overpowering strength, shrinks in fear lest the communists take it over? The plain truth is that at this moment we do not deserve to be looked to as a haven in the ideological storm sweeping over the world. If we are not sure of ourselves, how can other people be sure of us? If we cannot trust ourselves, how can we expect other people to trust us?

### *Later Than We Think*

It is later than most of us think. If we have leaders who can recapture for us the pioneering and creative spirit in which our nation was conceived they had better assert themselves, and that right soon. But no political hack whose primary concern is to stay on the government payroll can provide our people with the sure leadership that will dispel hysteria and inspire courageous action. This is no time for partisan shilly-shally. The political status of the individual, be he president, congressman or senator, is of trifling significance when compared with the national well-being of the American people. If there is such a thing as treason in our midst it is being practiced by those who

think more of their private political fortunes than of the peace and security of the United States.

How, then, can we recover the position of moral and political leadership which was ours in the days of the war?

### *What's to be Done?*

Let us start with the White House. We have a right to expect of the President qualities of statesmanship which will inspire confidence and courage among our people. The President should say and do those things that will engender a mood of solidarity throughout the length and breadth of our land. If the President "flies off the handle" every time he is irritated, how can it be expected that the average citizen will maintain the poise so needful in a period of national peril? When the President—after great provocation, to be sure—denounces certain senators as saboteurs of American policy, he degrades his high office and deepens the cleavage between himself and the Congress. The President should be above name-calling. He should discipline his emotions and keep himself above the partisan battle that rages at lower levels.

More than with any other person, we have placed our future and the future of our nation in the hands of President Truman. We want him to be a great president. In thousands of congregations prayers are raised to Almighty God that President Truman, under the guidance of the Holy Spirit, will lead us, all of us, into the paths of peace. I, for one, would like to hear the President say to a joint session of Congress that, in all matters related to the international situation, he had utterly abandoned politics, had laid aside partisan invective and had resolved to invite Democrats and Republicans, in and out of Congress, to join with him in a truly cooperative effort for peace.

The President's recent action in designating two prominent Republicans as consultants to the secretary of state was an act of statesmanship. But more than that is required. The President should effect such a close liaison relationship between the White House, the state department and congressional leaders of both parties as would establish something closely akin to a coalition government in the area of foreign policy.

### *What Congress Should Be*

Then there is the Congress. The bickering, wrangling and contentiousness displayed by certain of our representatives on Capitol Hill bodes ill for the future. The state department is reviled and ridiculed. The House of Representatives while debating the European Recovery Program exhibits its irresponsibility by taking a flyer into Irish politics. There is witch hunting in the Senate. The nation's capital is a hotbed of idle gossip and political sniping.

The virus of congressional disunity contaminates the people themselves. If the Soviet Politburo were to shift its base of operations from Moscow to Washington, it could hardly do a better job of demoralizing the public mind than is currently being done by the American people themselves from the Congress down. We ought to be ashamed of ourselves. We ought to have our heads examined. And how the Soviet functionaries must be laughing up their sleeves! Incapable as they are of destroying us by a frontal assault upon our territorial domain, they relax while we proceed to destroy ourselves. Why shouldn't the men of the Kremlin laugh?

If the people have the right to expect that the President will not play politics with peace, they also have the right to expect that the Congress will not play politics with peace. It might be a good idea if an old-fashioned Methodist mourners' bench were set up in both houses of Congress and representatives and senators alike were invited to kneel there and seek forgiveness of their political pettiness.

### *Weakening the Churches*

The churches have a duty to perform in this hour of national turmoil. But here, also, morale is seriously affected by charges and countercharges. There is no stronger bulwark against communist infiltration than the churches of Christ in America. Yet leading churchmen are accused of communist-inspired skullduggery. The faith of laymen is shaken by the hammer blows of propagandists who, deliberately or otherwise, misconstrue the efforts of the churches to achieve social justice as subversive activity.

The men of the Kremlin welcome this development. Infiltration is made easier when the churches are deprived of all functions save chanting prayers and singing hymns. To immobilize the churches on the social front is a foremost purpose of communist strategists. But why should the Kremlin try to lay its repressive hands on the American churches when there are those in our midst who are bent upon doing that very thing? This assault upon the Christian community is part and parcel of the hysteria that grips the nation. Let the churches, accordingly, get off the defensive.

As of this moment we are losing the peace. To reverse this process will require of the President statesmanship of a high order; of the Congress a recovery of its lost prestige and authority; of the churches a rededication to their ministry of social redemption.

## *Friend*

FRIEND, I will walk with you into your night
Where God is not and faith and hope have died.
I will forsake my way of joy to know
The deeper joy of being by your side.
I will not urge you to belief of mine
Nor goad you with my morn and evening prayer.
I will go Godless, so I walk with you;
I will go prayerless, so you know me there,
That you may speak, if that shall be your need,
Or walk in silence, deeply understood.
I will not preach you God nor faith nor creed—
In this He can abide my hardihood—
Until the shadows lift above your heart,
And faith come to her resurrection morn,
And hope and joy point out a shining way
To set your feet toward a life new-born.
Then we'll come back together from the depths,
Nor need to ask forgiveness for our stay;
For in that placeless Presence, friend, we'll find
We never were so very far away.

IDA C. RAUDENBUSH.

# MAY SURVEY OF BOOKS

## A Teacher-Preacher

A Firm Faith for Today. *By Harold A. Bosley. Harper, $3.00.*

FOR not a few readers Dr. Bosley's volume will have added interest because he has been named as successor to Ernest Fremont Tittle at the First Methodist Church of Evanston, Ill. The book itself will indicate, indirectly, why he is leaving the field of education, as dean of the Duke University divinity school, to re-enter the pastorate. Dr. Bosley is a teacher-preacher and his new position will give him a rich opportunity, not only as pastor and administrator of a great church, but as a teacher making clear the meaning of the Christian faith to the large numbers whom he will reach by his sermons, addresses and writings.

The volume is not an apologetic. It does not attempt a defense of the faith nor seek to develop a philosophical foundation for it. Its immediate concern is to set forth the substance and meaning of the Christian faith and its appeal to thinking men. Its topics are those usually considered by Christian theology: God, Christ, the Spirit, the Bible, the church, man, forgiveness, reconciliation, Kingdom of God, salvation, immortality. The treatment, however, is not the conventional one.

The author's adherence to the basic Christian faith underlies these discussions. He sees in Christ "the central fact in faith and life," "God's supreme effort to save the world." God real, God at work in the world, his will as man's way to growth and permanence, the discovery of his will as our major concern, Jesus Christ in his life and teachings as the clearest revelation of that will, the humble effort to build our own life and that of society along the lines which Christ laid down—this summary with which he concludes his discussion of the Kingdom of God suggests his position and his purpose.

While there is order in these chapters, the form is not systematic and critical. There is a threefold motivation: personal conviction, the desire to get it across to others, and the effort to link these convictions to life. There is a protest against the idea of a faith that cannot speak to reason. There is no place here for the "totally other" God who is to be accepted by mere submission of will. But there is equal protest against the tragedy of ideas "becoming separated from the experiences that produced them," and so lacking contact with experience and life today.

Dr. Bosley has read widely. The abundant quotations will give added interest to most readers, even though at times they may seem to impede the clear movement of the argument. To understand this and other aspects of the volume one must keep in mind that this is no mere product of the study, that the book is a resultant of sermons given by a pastor, of lectures to pastors and students, and of addresses which were joined to open forums with a free give and take. And that gives to these chapters the qualities which will command a wide reading.

Harris Franklin Rall.

## Seeking Solid Ground

The Gospel and Our World. *By Georgia Harkness. Abingdon-Cokesbury, $1.50.*

PRIMARILY this book is based on the Earl lectures of 1949 at the Pacific School of Religion, where Miss Harkness will teach regularly beginning in the fall of 1950. The theme is the necessity for linking fundamental principles of Christian faith to the lives of ordinary men and women. That this has not been done as it should is an evident fact of the current religious situation. Despite the proportionate increase of church members in the total population of this country, Christian ideals seem to be less significant in ordering the lives of men in society than in some earlier periods when the ratio of church membership was somewhat smaller.

After discussing many aspects of the spiritual illness—in the literal sense of "dis-ease"—of our times, the author concludes that the prime reason for this condition is that the gospel has not been preached as it ought to be preached. In a complex and confused world, a strange and deadly dichotomy confronts the church. Where attempts have been made to apply Christian ideals to present problems, as in the social gospel, they have often been made in moralistic teaching not deeply rooted in Christian fundamentals. Where preaching has been avowedly doctrinal, as in the more conservative and fundamentalist churches, it has tended to be unconcerned with the problems which men face in the social-economic-political world. The result is impotence for the church and frustration for the Christian.

The remedy is not far to seek. It is simply the ancient admonition to the church to "preach the gospel." But it must be the whole gospel and not a fragment. Christian faith is both something to believe and something to live by. Theology and evangelism are not two but one. Faith without works is dead, surely; but with equal certainty, religious activity without sound theological grounding runs out into vacuous and futile humanism.

Concerning the ministry, Miss Harkness declares that Protestant preaching in the liberal tradition needs to become "more doctrinal, more biblical and more functional." Citing the frequent failure of preaching to prepare people for facing great questions concerning suffering, sin and death, she declares that the preacher who would really minister to these deeper needs of men must himself first be convinced that theology is pertinent to faith, that Christian living demands a grounding in sound doctrine. For the minister who does not himself know what to believe, there is this bit of sound counsel: "The first thing to do is to go to our New Testaments and read them until the vistas and overtones of eternity have captured our earth-bound minds."

It is difficult for a professional in any field to appreciate the layman's viewpoint. Miss Harkness proves that she does understand the layman's questionings as he becomes aware of the chasm between the preaching which he hears on Sunday morning and the harsh facts of the world in which he lives the rest of the week. Her treatment of this problem reveals both humor and insight. While no panacea is offered, there is a suggestion that one remedy is to be found in movements such as that begun at the Ecumenical Institute near Geneva, where laymen are brought together for brief periods to study the Christian implications of their work in the world. Always undercurrent is the basic theme, that the layman cannot be expected to live as a Christian unless he knows what being a Christian means. And that demands theological undergirding for what he believes.

In the final chapter the author illustrates, through brief discussions of the doctrines of creation, judgment and redemption, the kind of theological teaching that is needed. She brings under criticism both the liberal emphasis on ethics and immanence and the neo-orthodox stress on transcendence and God's act. To find a balance between such opposing positions is a feat at once difficult and important. While much more needs to be said than is said in this book, this brief discussion points out necessary theological "next steps." The position which Miss Harkness assumes is not one which finds a solution to a delicate problem in uneasy compromise; rather it is the more praiseworthy position of integration in a state of tension which recognizes elements of strength and weakness in opposing doctrines and seeks to appropriate the one and avoid the other. The result is not a "rubble theology" made up of scraps but a "new creation" made possible by the removal of needless and artificial "middle walls of partition."

The book is written in the author's characteristic lucid and straightforward style. Few people can match her facility in saying significant things in simple language. Almost every page contains sentence gems of aphoristic quality. The book is brief enough to be read in an evening (126 pages, 6 chapters) and provocative enough to be pondered at length. Technical terminology is almost wholly absent. Except for the passing reference (p. 124) to "Pelagian and Augustinian" or "Arminian and Calvinistic" attitudes toward the Kingdom of God, there is hardly a passage in the book which an intelligent reader, even without theological training, would fail to grasp with relative ease.

For whom is the book intended? Despite the cover blurb, it is my feeling that it is not so much for the layman as for the preacher. The diagnosis and the suggestions for cure which it contains would, of course,

be helpful to any Christian. For the lay reader, however, Miss Harkness' earlier volume, *Understanding the Christian Faith*, would be preferable. The greatest value of the present book will be in its stimulation of the preaching pastor to the reanalysis of the theological presuppositions of his preaching and to further reading in contemporary theology. That should prove a healthful corrective to the too common tendency to lose sight of fundamentals of the faith in the rather hectic rush of promotional and parish activities.

HENRY E. KOLBE.

## New Studies in Paul

CHAPTERS IN A LIFE OF PAUL. *By John Knox. Abingdon-Cokesbury, $2.50.*

THIS book goes a good way toward proving that, as in the case of Jesus, a "life of Paul" cannot be written. Even so, the title is too modest, for neither title nor preface would lead one to expect the scope of the contents. In less than 140 actual pages of text the career, the personality and the thought of the apostle all are touched on.

The first section deals with the sources of our knowledge of Paul's life and the outline of events to be deduced from them. The sources are strikingly different and supplementary. The letters tell little of his external doings but reflect revealingly his thought and character with undeniable authenticity. The last half of the book of Acts, with its detailed itineraries and narratives, gives correspondingly little of Paul's thought. For Knox correctly discounts the speeches.

Indeed, what he is concerned to press is the secondary character of the book of Acts even as a narrative source for Paul's career. Just because this narrative is so much fuller than the biographical data in the letters, we tend to force the latter to fit it as in a procrustean bed. Yet every scholar will admit that the letters are our most trustworthy source. As Knox says: "Instead of believing the story of the letters and using what we can of the Acts story (and there is much indeed that can be used), we have been inclined to believe the Acts story, because it is the more circumstantial, and to fit in, as well as possible, the bits from the letters. It is that procedure which is being challenged in these first chapters" (p. 60).

Starting then from the letters, he collects the biographical data available there, beginning with Paul's conversion near Damascus, including evidence of missionary work in the Roman provinces of Galatia, Macedonia, Achaia and Asia, with only two visits to Jerusalem, and ending just on the eve of a third visit in which Paul expects to deliver to the saints in Judea a collection of funds recently raised in these provinces. In contrast with this outline, the book of Acts gives some earlier and later events and complicates the middle part (chaps. 9-21) by having five visits to Jerusalem. Knox prefers the simpler outline of three visits and is able to suggest some of the tendencies of Acts which have led to confusion of perspective and chronology. These tendencies are emphasis on Jerusalem, on the supremacy of the Twelve and on the political innocuousness of Christianity.

A major advantage of his reconstruction is that, instead of placing a small part of Paul's Aegean ministry in the "14 years" before the council at Jerusalem, and most of it later, he can put the council near the end of that ministry (he suggests where Acts 18:23 hints a visit). He can also place the letters which imply concern with the issue of Judaizers together, and he can connect the letters about the collection in a rational chronology.

Few readers will accept all the details of the author's argument. One can disagree with some without denying his principal revision, as he himself now disagrees with an earlier argument of his own (p. 78, note). An acute reader of this reconstruction might find places where even Dr. Knox himself makes unconscious assumptions due to unconfirmed data in Acts. But undoubtedly the usual arrangement, with its unbalance of too little record for many years before the Jerusalem council and too much activity for the few available years after it, must be corrected somehow, and that at the expense of Acts. Just how and why the author of Luke-Acts came to confuse the situation we probably can never know. Neither this uncertainty nor the absence of alternative narratives such as Mark and Matthew provide for the author's prior volume should persuade us in deference to Acts to doubt the plain probabilities indicated in Paul's letters.

After this major and somewhat technical part of the book, the human personality of Paul is the subject of one short but very welcome chapter. This aspect has been neglected by biographers for the apostle almost as much as for his Master—an omission all the more surprising since we have in his letters the best possible source for a knowledge of his multiple emotional character. Prof. Knox finds him neither an invalid nor a psychopath, but a vivid personality without the "apathy of the Stoic" or the "transcendence of the mystic."

The last three chapters deal with Paul's religion, "The Man in Christ." In spite of the controversial character of the topic, representatives of quite different schools of thought today can recognize here the conscientious effort to indicate certain authentic elements in Paul's thinking. There is Paul's initial experience of the risen Christ, whose identification with the Jesus of history was an assumption and a corollary. There is his recognition of the social nature of Christianity, so that "in Christ" means also in the fellowship of others, a new creation both individual and collective. Finally, there is the strange omission in Paul of the terms "repentance" and "forgiveness," and the use of terms like "justification" and "reconciliation" and various other familiar phrases. Dr. Knox indicates how Paul's experience defies systematic presentation. It is expressed by phrases that are equivalents rather than definitions of stages. The centrality of Christ and of his death is assumed rather than explained by Paul. In this part of the book is to be found a fresh and brief and, I think, profoundly accurate presentation of what Paul's religion (as distinct from later theological formulations of it) actually was.

HENRY J. CADBURY.

## What About Miracles?

PREACHING THE MIRACLES OF JESUS. *By Hillyer H. Straton. Abingdon-Cokesbury, $2.50.*

IT IS a good guess that many otherwise adequate ministers' libraries lack books on the miracles of Jesus. This book will fill a gap. Not the least valuable part of it is the comprehensive bibliography. An introduction to the bibliography sketches the trend in studies of the miracles for the past hundred years. The revival of interest in the miracles, beginning with Alan Richardson's *Miracle Stories of the Gospel* (1942), is given special attention. This book should add to that interest.

The first section, 30 pages, discusses the difficulty "moderns" have with miracles. The author sees inconsistency in the willingness of this generation "to accept the most improbable happening in the realm of the physical, especially if the word 'science' is attached to it, whereas in the realm of faith all sorts of questions are raised about the simplest propositions."

The author assumes the validity of the miracles attributed to Jesus. The core of the problem, he believes, is understanding the personality of Jesus of Nazareth. "If God spoke through the unique life of goodness and wisdom of his Son for the redemption of mankind, then the one in whose face we see the glory of God did work miracles. He believed that his power was from God; his disciples believed it; his enemies had to account for it and did so by blasphemous accusation that he was in league with the devil."

The Miracle Worker is spoken of as Lord of Nature, Great Healer, Light of the World, Defeater of Demons and Giver of Life. The miracles are grouped under these headings. To the exposition of each miracle Dr. Straton brings not only his own understanding but also the exegesis of scholars whose interpretations differ from his.

The writer keeps faith with his title and points up the preaching possibilities in the New Testament reports of the miracles. The day of miracles wrought by prayer has not passed, he contends. John Whittaker, a companion of Eddie Rickenbacker on a rubber raft in the south Pacific, is quoted. They needed rain desperately. There was a squall in the distance but the wind was blowing the clouds away. Whittaker prayed and the cloud moved back against the wind. Dr. Straton tells of an incident that he witnessed in the summer of 1926. A 14-year-old girl evangelist, Uldine Utley, was preaching in a tent in Queens, L. I. The rain came in torrents, making such noise on the tent that her

message was heard only indistinctly. When she had finished preaching she asked God to stop the rain so that the people could hear her plea for them to accept Christ. The rain stopped immediately.

The book is not overburdened with such extraordinary stories. It carries buoyantly the faith in "a Power, not ourselves, that makes for righteousness." With all its emphasis on miracles, the focus is where the author intended it to be—not on the miracles but on the one who worked the miracles and revealed God in all that he was and did.

HAMPTON ADAMS.

## Undo the Renaissance!

EARLY CHRISTIANS OF THE 21ST CENTURY. *By Chad Walsh. Harper, $2.00.*

THE deathbed misery of one civilization and the appearance of the next civilization waiting to take its place—what an account to undertake! But Chad Walsh is an author whose judgment on the present and vision of the future merit high respect, even though one should remain unconvinced as to some of his findings.

He thinks the present civilization, which began with the Renaissance, is perishing from lack of religion—from the too little dreaded malady of secularism, of which the United States and Russia, worshipers of the great gods Power and Plenty, are the chief exponents.

Walsh is a down-to-earth writer who speaks pungently, albeit good-humoredly, about what he sees. The chief trouble today, he declares, is the world's distressing fragmentation—like the conglomeration of warlorded provinces that was once a united Chinese empire. He summarizes the condition: education, cafeteria-style; art, for art's sake; the economic man, the biological man, the environmental man, the psychoanalytical man, all adding up to the irresponsible man; sensate period of history; Bahai-type of religion—such religion as survives. This is how he views a secularistic civilization that is petering out as we hasten toward the end of the 20th century.

Death will not come by war, opines Walsh. Discussion of war will become obsolete and unnecessary in a few years, because "if the two great powers fight it out with atoms, one nation will win and rule the world for a long time to come, or both will be so smashed up that wars for centuries will be hardly more serious than local skirmishes between rival slot-machine gangs." Death will happen to our civilization because it cannot be sustained on mere technological and scientific foundations.

Our author, after three chapters, recovers from his stark pessimism about the world's destruction with the prediction that it will be saved by a rebirth of "classical Christianity," a neo-orthodoxy of a nonfundamentalist kind. He has no faith in the diluted sort of liberalism which attempted to secure adoption of a least-common-denominator religion. The religion of the future will be robust, with an unapologetic assertion of the Trinity, the Incarnation and original sin, and will be arrived at not by subtraction from the individual creeds of our many sects, but by addition, to combine in one much of the substance of each. Incidentally, he has little confidence in social efforts based on welfare schemes and planning—none whatever apart from individual regeneration, a first requisite in human improvement.

When the author launches into his outline of the basic structures of 21st century Christianity—such as the family, education, the arts, and the church—he navigates in troubled waters. In such areas his readers will unquestionably follow him with less confidence. For example, in the treatment of public education the author seems barely able to keep his head above water. With his concern over dualism in our system, I feel most sympathetic. His proposals for curing the ill, however, impress me in more than one instance as being quite dubious. By implication at least, if not by outright argument, he regards separation of church and state as either a blunder or in serious need of modification. Like others who wish the government to teach religion, who offer lame excuses for the negligence of parents and the inefficiency of the churches and believe the state can turn the trick, he would load the public schools with impossible duties. If he had stopped with a sensible treatment of the history, literature, arts, ethics, institutions and social effects of religions to be taught by prepared teachers in the public schools, I would have agreed. But when he suggests Christian theology, the doctrines of the Christian councils, and formal courses in the churches, such as Roman Catholic and Baptist, clean apart from anybody's contempt for the McCollum decision, I balk.

JOSEPH MARTIN DAWSON.

## Life with Four Senses

BLINDNESS: MODERN APPROACHES TO THE UNSEEN ENVIRONMENT. *Edited by Paul A. Zahl. Princeton University Press, $7.50.*

THE ADJUSTMENT OF THE BLIND. *By Hector Chevigny and Sydell Braverman. Yale University Press, $4.00.*

TO GIVE the devil his due, war has some incidental effects which appear good. The need for manpower opened employment opportunities for an untold number of handicapped people, including blind people. The concern for disabled veterans led to a rapid development of training methods and facilities, a development which is in its early youth. In the field of work for the blind, the obvious evidences of war-stimulated growth are the new training centers, the organization of a continuing government effort at job placement, and the increased attention to "mechanical aids and devices." Training, placement and aids are not new subjects but the concentrated emphasis and attention are new.

The first of these books is the result of the work of the committee on sensory devices of the National Research Council, which had a distinguished membership under the chairmanship of Dr. Henry A. Barton, director of the American Institute of Physics. Enlisting highly technical assistance from science and industry, the committee conducted research on devices to enable blind people to read ordinary print and on electronic or sonic devices to enable them to travel freely without a cane or a dog. A great deal of work resulted in the conclusion that success may be achieved at some future time if interest and competent effort persist.

The work edited by Mr. Zahl contains a report of the work of the committee. In addition, there are chapters covering almost every phase of work for the blind, including history, education, home teaching, vocational rehabilitation, Braille and psychology. Thirty-one authors contributed to the book, which is well written and edited. The volume is "authoritative" and will be a "standard" work for some time. It is designed not for the general reader but for those with some interest and background in the field.

In contrast, *The Adjustment of the Blind* is a personal statement of opinion which will be resented by many but which has a stimulating value. The title is misleading as the subject matter is about as broad as in *Blindness*. The jacket blurb states that the authors "have examined the whole problem of the blind in the light of psychological knowledge and modern technique." The key problem is the attitude of the sighted to the blind, the "collection of beliefs and feelings which have varied little through the ages or with culture." The explanation given is in terms of Freudian psychology: "the thought of blindness mobilizes the fears and dreads in man's castration complex." At times the authors use the concept of the blind as a minority group with problems common to minorities. This concept merits a thorough study. A good book on the subject of the "adjustment of the blind" remains a real need and would be reflected in the lives of some of the 280,000 blind people in the United States and the 14,000,000 in the world.

ALFRED L. SEVERSON.

## Lutheran Theology

VID ABODOMENS FOT (In the Shadow of the Cathedral of Abo). *Edited and published by the Theological Faculty of Abo Academy, Abo, Finland.*

THIS book (in Swedish) is a *Festschrift* commemorating the 25th anniversary of the theological faculty at the University of Abo, Finland. The faculty was established in October 1924. Its purpose is to provide theological schooling for the pastors who serve the Swedish-speaking people of Finland.

The contributors to the book are the present and former members of the theological faculty. Among them may be mentioned Yngve Brilioth, now archbishop of Sweden, Bishop E. G. Gulin of Finland, and Profs. Joh. Lindblom and Ragnar

Bring of Lund. The articles cover a number of theological and biblical topics in the exegetical, systematic and practical fields.

ERIC H. WAHLSTROM.

## The Grace of God

THE CHRISTIAN DOCTRINE OF GRACE. *By Henry David Gray. Independent Press, Ltd., London, 8/6.*

BECAUSE of its comprehensive setting in primitive and non-Christian religions, because of its strong treatment of the biblical doctrine, because of its patient tracing of the doctrine of grace in Christian history, and because of its insightful development of a theology of grace, this work deserves commendation. As a whole, too, I feel that the treatment in all departments is reliable and opens up the heart of each topic with a fine touch for importance. To select from such abundant material and to work such selections into perspective and proportion is a hard task. Laudable is also the author's style (of almost decisive importance for British readers), for it is rich, simple and direct. The author, now a Congregational minister in Pasadena, has been keenly interested in making solid theology available for youth, as his book *A Theology for Christian Youth* indicates. Dealing with theological profundities, this book is nevertheless put in such a form that its total content is available even to intelligent young people.

This fact is, however, a drawback to some in that the volume fails to wrestle with some profound problems of psychology, experiential theology and doctrinal tensions. For its purpose such omission is good and necessary. Whitehead is surely right that depth-relations do not yield themselves to clear and distinct ideas. Gray has therefore made a good choice for clarity of form and for ease of communication without making his treatment theologically thin or falsely popular. The enemy he seems to fight, however, the infused grace of Roman Catholic theology, would have been less simple to deal with if the full experiential scope, particularly of individual and social psychology, had been included. Gray develops grace in the New Testament terms as describing "the divine character as manifested in the type of relationship he enters with persons." He says: "It is the Father's spontaneous, free, outgoing and undeserved love to sinners as his wayward children. It is not a substance, nor is it the general benefits of nature. It is God's unvarying active disposition of love toward men" (p. 104).

Catholicism tries to tie grace down to the church as its necessary mediator, while orthodox Protestantism has tried to tie it down to Word and Sacrament, particularly to a confining biblicism; but God's grace itself is sovereign over any historically objectified structures, for it is a personal relationship which can be aided by, but not limited to, historic agencies. All this is undoubtedly true, and needs strong statement, but on the experiential side grace *felt* as operative power, the social problem of the criterion of grace apart from objective structures, the question of the private and social nature of persons, the possibility of interpenetration of spirits or spirit, etc., await another volume, a less finished and elegantly communicable treatment of Bible, history and doctrine, and one that is also less against Catholicism and more able to sift the good and bad aspects of its doctrines at a different and deeper level.

Minor divergences of interpretation could be pointed to as the need for a deeper understanding of the experience which underlies what is called original sin, a fuller understanding of the truth involved in God "making us righteous," the docetic separation of spirit and body on the question of church unity, and most of all the effectual, though unintended, denial of human freedom which a doctrine of complete foreknowledge necessarily involves. The symbiotic relation between God's sovereignty and man's measure of freedom within process provides a deeper solution. But the book as a whole is beyond a doubt so sound and so generally solid in its biblical, historical and theological developments, so strong at its central thesis, so well conceived and constructed, and so definitely deserving a wide reading that to leave the reader with doubts on these points is to be as unjust to him as to the author.

NELS F. S. FERRÉ.

## God as the Good

AUTUMN LEAVES. *By André Gide. Translated from the French by Elsie Pell. Philosophical Library, $3.75.*

THIS book is a collection of essays, sketches and prefaces, stretching from 1924 to 1949. Here are Gide's appreciations of his mother, his friends and other writers, a monkeylike little creature who was his companion on a Congo trip, the weather, and the ideals of justice, charity, courage and truth. Of especial interest are a few pieces at the end, on the idea of God.

Gide was brought up a Protestant, was later attracted by Catholicism, and always felt that what the churches made of Christianity was at variance with the gospel teaching as he loved to read it for himself. To him its message was joy, the joy to be attained through giving up selfishness and discovering the secret of outgoing love. He regarded the Cross as interrupting this teaching of Jesus, and could never accept Paul's doctrine of the sacrificial death.

Gide represents the shift, which has gone far in France, from the idea of God as power, supernatural or natural, creator or providence, to the idea of God as the good. God as the good is not already there behind us, but is ahead of us, to be achieved as we progress. "But this God does not inhabit nature at all; he is created by man, or, if you prefer, it is through man that he creates himself . . . It was with him that Christ joined; but it is to the other one he addresses himself when, dying, he utters his despairing cry: 'My God, why hast thou forsaken me?'" (p. 266). The God represented by Christ is the Virtue-God, who must struggle against the malignity of men as well as against the forces of nature.

Gide goes on to say that the physical and moral realms are in permanent antagonism, that he cannot reconcile them, neither can he believe in two Gods. If he were willing to recognize that idealism is natural to man and that man is part of nature, he might see a way out of this dualism. Yet he does see man as in the world, striving to improve it, so that through man the God of ideal values, of what ought to be, comes to grips with what is.

> I can recognize none of the attributes likely to make God worthy of adoration (but only of fear) in the physical world . . . Nevertheless, our most praiseworthy effort is to master it by science . . . to a more and more efficacious exercise of increasingly generous virtues. I am willing to call God the fascicles of those virtues invented by man and that love which radiates from the Gospels; but then that is only to raise him up with all my human strength against that Zeus, against that pitiless and mechanical totality of the laws that govern our universe [pp. 272-73].

In the end Gide finds that his ideas are not as subversive as he had thought; "even that a great number of eminent representatives of the church would willingly subscribe to them today." Perhaps, in the land of Loisy, this is not surprising. Pope Pius X repudiated the attempt to interpret religion in keeping with science. But the French are independent in their thinking and they did not stop thinking in 1907.

VAN METER AMES.

## Books in Brief

LOUIS PASTEUR, FREE LANCE OF SCIENCE. *By René J. Dubos. Little, Brown & Co., $5.00.* It is true that Louis Pasteur became a "legendary hero" of the war against microbes and all their stealthy ways long before his death in 1895, but critical study of his work and character has not tended to deflate the legend but rather to confirm its historicity. The importance of his discoveries in the new branch of science in which he pioneered is matched by the nobility of his character. His fame is perpetuated every time we buy a quart of "pasteurized" milk, but he made many other notable discoveries relating to medicine and food—and also drink, for he published the results of research on wine and beer. More valuable, for most of us, were his discoveries concerning viruses and vaccine. Competence and admiration are united in his present biographer, Dr. Dubos, whose own scientific work, which has won wide recognition, has had to do more with the discovery and enlistment of beneficent microbes than with the frustration of their destructive kindred.

THE HUMAN VENTURE IN SEX, LOVE AND MARRIAGE. *By Peter A. Bertocci. Association Press, $2.50.* This is one of the

saner books on sex and marriage. It brings to bear the contributions of religion, morality and science in describing the nature of man and of society. Good codes of conduct, both in and out of marriage, are related to the fundamental facts about human nature in its psychophysical character and its outreach toward spiritual horizons and about the requirements of a social order favorable to the development and happiness of mature personalities. This means that the book is soundly based, not that it is vague or theoretical. On the contrary, it is concrete and explicit. It furnishes valuable resources for counselors of youth and of older persons who are having marriage troubles.

LEAVES FROM A RUSSIAN DIARY—AND THIRTY YEARS AFTER. *By Pitirim A. Sorokin. Beacon Press, $3.50.* The famous sociologist reissues the account of the Russian revolution which he wrote shortly after he had escaped from its fury, and adds a thirty-years-after chapter. The whole has the two-fold purpose of confirming his former judgment of the bolshevik terror and of telling what he thinks ought to be done about the Soviet menace now. The original chapters record, from the standpoint of an intelligent and trained observer, a piece of history which the haze of time should not be permitted to obscure. The new addition summarizes the "gigantic success and colossal failure" of the Russian experiment. Sorokin sees sovietism as less the cause than a manifestation of "the epoch-making disintegration of our sensate Western culture and society that has dominated mankind for the last five centuries." That danger, he says, cannot be met by wars either cold or hot. "All such policies are but twin brothers of the Revolution—of its destructiveness, its bloodiness, its tyranny, its totalitarianism. . . . Only a basic reintegration of our culture can stop the diffusion and growth of these destructive processes. This reintegration can be achieved neither by the methods of the Revolution nor by the essentially similar techniques of the vociferous Crusaders against the Revolution. The techniques of love instead of hate, of creative construction rather than destruction, of reverence for life in place of serving death, of real freedom instead of coercion and pseudo-freedom—such are the techniques needed for rebuilding the house of humanity." This is a noble definition of the problem, not a solution of it. To solve it, one must show (a) how those who practice these techniques can keep a footing in a world where violence and treachery are rampant, and (b) how society can be "integrated" without being subjected to totalitarian control.

THE REVOLT OF THE MASSES. *By José Ortega y Gasset. New American Library, 245 Fifth Ave., New York, 35 cents.* This 20-year-old book is out in a new "Mentor" edition. It is, in my judgment, a book that is not wholly true; but the truths which it contains are truer now than they were when they were written. The author sees society as tending to be dominated by the mass activities of men, the mass as tending to be directed by irrational forces, the individual as being swamped by the rising tide of collectivity, and ethical standards as corroded by skepticism and cynicism. The so-called "new morality," in Europe at least, he declares to be not a new code but an absence of any code. The book is source material for all who want to show how decadent is the state of the modern world as preliminary to saying how desperately it needs radical treatment for its recovery. A Jesuit critic, José Sánchez Villaseñor, was recently saying that Ortega y Gasset's "positivism" was one of the causes of the disease. (See Christian Century, Oct. 19, 1949, p. 1234).

W.E.G.

# CORRESPONDENCE

## Reporting on Palestine

SIR: I was sorry to find The Christian Century stooping and throwing up considerable dust in the editorial, "What Price a Free Ride?" (April 5). Undoubtedly the dust will get in some people's eyes. I think, however, it is the sort of dust that washes out easily and will do no harm except where eyes are weak. So my concern is that The Century has put itself in a false position.

You do not really believe that the American Christian Palestine Committee has inaugurated some new and reprehensible practice of paying the expenses of emissaries who travel about on the committee's business. Do not mission boards, government agencies and educational, scientific and all sorts of societies send people over the earth as a recognized procedure? Do you imply that all these representatives pay their own expenses, or else their missions are futile? Is not the Century all the time paying people to gather information and write articles?

Indeed, despite the title of your editorial, what you object to is not how Samuel Guy Inman got there, but that he did not go somewhere else and make a different report. I submit this is no way to deal with a matter so tangled and important as the Arab-Israeli conflict. For the moment forget about who goes where and who pays what. There are certain things that the Century can learn and elucidate upon without going outside its own offices.

1. There are no absolute rights in Palestine. The American Christian Palestine Committee believes that the Jews have a right there and the committee wants the new state of Israel to succeed as a Jewish homeland, working out relationships with the Arab nations which will come the nearest to fairness and justice for all concerned. However, the Arab rulers, most of whose subjects are uninformed and inarticulate, want the Jews out of Palestine. They seized their first opportunity to destroy the new state or put it in subjection.

2. The plight of the Arab refugees is terrible. They are the victims of a war begun and lost by the Arab states. Israel can by no sensible appraisal be held accountable for the majority of them. If there are a million Arab refugees, then some 600,000 are from the non-Israeli part of Palestine for which the Arab rulers made no attempt to set up a government when the British withdrew and the United Nations adopted the partition plan. They were overrun and despoiled by marauding bands of their own kinsmen. There were less than 500,000 Arabs on the Israeli side of the United Nations partition line, and nearly 100,000 of them still remain.

3. The Jews have brought to Palestine something the Near East has never had in all its history—a modern democratic civilization. It is in sharp contrast to the poverty, disease, ignorance, intolerance and degradation so prevalent in the Near East. It has caused consternation among a lot of Arab rulers who have no interest in the common man save to keep him in subjection. By and large Arab governments do not want the example of a virile modern democracy on their borders.

4. Christian life in Palestine has not been and is not now on a very high level or effectual as an agent of the good life for the people of the land. The Christian sects have been distinguished by their quarrels with one another, by disgraceful violence, and have scant results to show for their centuries of missionary endeavor.

5. Many Christians, especially many church officials, patriotic enough in their own nation, are most apprehensive of Jewish nationalism. Even a good many Jews share this feeling. A Jewish homeland? Well, maybe! But not a nation of Jews. The clear inference is that the Jews should not seek the same rights and privileges in respect to a nation that are taken for granted among Germans, Italians, English, etc.

6. The Muslim world is still intolerant, and Arab nationalism is concerned primarily with throwing out non-Arabs whether they be Jews or Christians.

7. The big powers are concerned on the one hand with Arab friendship for the sake of Arab oil, and on the other with an unwholesome conscience because of their inhuman behavior toward the Jews. These things added to the already deplorable tensions from conflicting ideologies and selfish interests put both Arabs and Jews in a jeopardy beyond their control.

Let The Chritsian Century meditate upon all the above factors and offer suggestions that are practical and fair and, above all, Christian.

Just for the sake of the record, the American Christian Palestine Committee has not been concerned with my finances nor have I with theirs. I did discover, however, that among the small group with which I visited Israel under the auspices of this committee I was not the only one who paid his own way.

JOHN PAUL JONES.
Union Church of Bay Ridge,
Brooklyn, N. Y.

*Excerpts from other letters, most of them equally long, dealing with the same editorial:*

SIR: . . . Your article is without basis in fact and constitutes an irresponsible attack upon Americans who have achieved standing in their own land. . . .

Miami, Fla. GEORGE E. HOLT,
Circuit Judge.

SIR: . . . There are too many inaccuracies and wrong assumptions to answer in a brief note to the editor, not to mention the sour grapes over the "free ride." . . . The commission did not go to Palestine to seek a solution or to report on all Arab-Israel grievances; . . . it went solely for the purpose of finding out, on the spot, whether the internationalization of Jerusalem was a just and wise step for the U.N. to take. The commission found both Arabs and Israelis almost solidly against it. . . .

JOHN W. BRADBURY.
New York, N. Y.

SIR: Your editorial is a new low in Christian journalism, quite in line with Senator McCarthy's efforts to blacken the character of Owen Lattimore, Philip Jessup and other honored citizens. . . . As for the survey which you condemn, it was a good honest job. . . . Your charge, supported by the discredited Fadhal al Jamali of Iraq, that I made no effort to get the Arab viewpoint is absolutely untrue. I spent hours talking with Arab refugees and Arab enemies of Israel. . . .

SAMUEL GUY INMAN.
Bronxville, N. Y.

SIR: . . . It is true that the findings of our group go counter to the truth as seen by some of the Arab leaders, but are in exact accord with the truth as seen by other Arabs (Jordan) and Israel—i.e., those countries which stand to lose most by the dubiously pressured decision of the U.N. . . . VICTOR OBENHAUS.
Chicago Theological Seminary,
Chicago.

SIR: . . . Your article strikes a new low in religious journalism. . . . I do not pretend that two weeks in Palestine made me an expert, but I report what I saw. . . . I cannot believe that any good will be accomplished by resettling the 800,000 Arabs who formerly lived in Palestine, when they could be settled in exactly similar land under Arab sovereignty. As for the relatively few wealthy Arabs who have lost fine houses and estates because they fled to Arab lands when the war came, I confess to little sympathy with those who guessed wrong as to the outcome of the war. . . .

CHARLES J. TURCK,
Macalester College, President.
St. Paul, Minn.

SIR: . . . It is incredible that The Christian Century should stoop so low. . . . I have always credited the editors with an honest desire to see and present both sides of such a controversial question. . . . That faith in your good intentions is well-nigh destroyed. . . . In its recent editorial The Christian Century reached a nadir of irresponsibility and bad taste.

CARL HERMAN VOSS,
Chairman.
American Christian Palestine Committee,
New York, N. Y.

SIR: . . . That you can support allies and collaborators with the nazis, is difficult to understand. Just now I have read . . . the lowest of all your attacks on every phase of support to Israel. . . . Your editorial . . . is an unwarranted insult. . . . I have been three times to Palestine . . . but not one cent came from the American Christian Palestine Committee or its constituency.

Smith College, S. RALPH HARLOW.
Northampton, Mass.

SIR: . . . Having been one of your so-called "free riders," I cannot see how any of the members of the American Christian Palestine Committee could, in a public address, leave any kind of impression upon thinking people different from that which was unbiased and without prejudice with regard to the Arab-Israeli conflict. . . .

RALPH W. RILEY,
President.
American Baptist Theological Seminary,
Nashville, Tenn.

## And on the Other Hand—

SIR: Thank God for your most-needed editorial. It should lead a number of people in this country to ask some pointed questions, such as: Where does this "Christian" committee get its funds? What percentage of its budget actually comes from gentile and Christian sources? Is this just another case of the side paying the piper calling the tune?. . . . Lobbyists for foreign powers are forced to register with the state department. It is too bad that this Zionist-front organization cannot be forced to do likewise, for surely it seeks to change America's foreign policy for the benefit of another country, Israel.

Perhaps your editorial will help show American Christians that they have been taken for a ride.

FRANK L. HUTCHISON.
Shadyside Presbyterian Church,
Pittsburgh, Pa.

SIR: Thank you for the editorial "What Price a Free Ride?" There has been a great need for someone to say what you did and say it fearlessly, and I am glad that at last it has been said! I am also glad that this great Protestant paper has consistently showed a fair attitude toward the Arab question and consistently raised the question among Christians of what we shall do about the Arab refugees.

Do you know that all Red Cross work among Arab refugees is being ended with April—and there are still 2,000 living at Aujah, five miles north of Jericho, who are dependent upon it? What is going to be done for these people?

HARRIET-LOUISE H. PATTERSON.
Community Church of Chesterland,
Geauga County, Ohio.

## Missions in India

SIR: As a missionary of the American Board who has been working in India since the year 1917, I write to express the great appreciation of Mrs. White and myself for the interesting and stimulating articles in your magazine, which we of course receive here quite late, and to comment upon your editorial, "Missions in Asia's Revolution," in the Jan. 25 number.

It seemed to us that you were rather undiscriminating in your criticisms of Memorandum A and its relation to foreign missionaries. Is it at all unreasonable to expect that a guest should not interfere in the arrangements of a home without consultation with his host? Unless missionaries become bona-fide citizens of the land to which they go, are they not guests? They are not expected to have no ideas about the moral and social implications of what they see going on. But it is indeed reasonable to expect that they will not ally themselves with any movement which aims at the overthrow of the lawfully constituted government, or which tends to the sabotage of public vehicles and the killing of many innocent people. That is all I have interpreted Memorandum A to mean.

You seem also to be unaware of the fact that, some time before home rule came, a great many British missionaries on one occasion sent a formal signed petition to government with regard to a certain public issue. As far as I know, no American signed this petition because it would have meant a breach of the neutrality pledge. Your contention seems to be that such American missionaries immediately lost face with the average patriotic Indian as moral cowards. I do not think that that conclusion follows at all. Before Independence Day (Aug. 15, 1947) most Westerners were *personae non gratae* with the home rule party Indians mainly because any white man was instinctively associated

in the Indian mind with the "ruling race." But since Aug. 15, 1947, my wife and myself not only have encountered no hostility; we have had plenty of evidence of the friendliness of the average Indian for a Westerner, especially for one who identifies himself with them by speaking their mother tongue and in other ways.

I am convinced that the majority of Indians will not oppose Christian missions or church work, so long as these can be demonstrated to have a real value for India. If Pandit Nehru applies Memorandum A in that spirit, there should be no real difficulty. As regards conversions to Christianity, India will not oppose, so long as missions are not a mere "bait" to catch converts and reduce the political voting majorities which Hindus hold.

EMMONS E. WHITE.

Aruppukottai, South India.

## Protestant Chaplain Wanted

SIR: Those who have traveled on boats to South America, particularly the east coast, have no doubt observed that Roman Catholic mass is said regularly on board while a Protestant service is a hit-and-miss kind of affair. Sometimes there is one, sometimes there isn't. The Moore-McCormack lines has informed us that if a Protestant clergyman would agree to act as chaplain on one of their boats they would grant a 50 per cent reduction in the fare for himself and 25 per cent for his family, provided they took the 38-day round trip New York to Buenos Aires.

We would appreciate the use of your columns to bring this information to the attention of clergymen who may be interested.

W. STANLEY RYCROFT,
Executive Secretary.

Committee on Cooperation
In Latin America,
156 Fifth Ave.,
New York 10, N. Y.

## 'The Either-Or Fallacy'

SIR: The article "The Either-Or Fallacy" by O. Walter Wagner (April 12) deserves the widest circulation. The two ideologies seeking dominance in the world are not capitalism and collectivism. They are self-determination and authoritarianism. Holland and Britain are not on their way to sovietism. The Belgian way and the Norwegian way are as irreconcilable with Russian communism as is the American way. The International Bill of Rights is a sufficient standard for the cooperation of free nations.

STEWART MACDONALD.

Springdale, Ark.

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SIR: I wish to commend you for having printed the article by O. Walter Wagner, "The Either-Or Fallacy." The thing we all need most, in my judgment, in appraising the present situation and formulating our opinions as to what direction we should take is to realize that there is another alternative to the individualistic and the collectivistic economic ways of life, and that is to combine the best in both into a middle-way program. This is what, if my understanding is correct, the Amsterdam Conference was pointing to when it declared opposition to the ideologies of both collectivistic communism and individualistic capitalism.

I suggest that another article would be in order which would more specifically describe the middle-way mixed economies which the European countries have been developing in an evolutionary way over many years—economies which endeavor to balance private, cooperative and public ownership by applying each form of ownership to the particular area of economic life in which it will serve the general welfare best.

E. R. BOWEN.

Cooperative League of the U.S.A.,
Chicago.

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SIR: Several days have passed since I read O. Walter Wagner's "The Either-Or Fallacy." Had I written just after reading it, as I wanted to, the mails probably wouldn't have carried my letter far. I was burned to a crisp. Ignorance is excusable in some people, but willful ignorance in a man who writes for publication is, to me, inexcusable.

I am not a fundamentalist, nor am I a pacifist; my mental and spiritual make-up would be violated by either position. So I'm not writing with a chip on my shoulder for either of those points of view. I am writing as an outraged American citizen who has seen ECA supply billions of dollars to the very countries Wagner says did not depend on American capitalism for their recovery. Mr. Wagner needs to study ECA reports of capital sent overseas to aid these floundering nations.

Anyone who has studied the philosophy of communism ought to be able to see the inevitable conflict between that form of government, if allowed to expand, and the form of government under which we here in America have grown up, and have enjoyed through out the years. As for me and mine, we'll take the system here in America before we'll sell out for collectivism. Free enterprise made this country able to save millions from starvation, and now men like Wagner would have us kill the goose that laid the golden egg. I don't like that expression, but it sums up what I'm trying to say.

It most certainly is an either-or situation and there is no fallacy about it—it's either Christ or communism, and I do not confuse capitalism with Christ by any stretch of the imagination.

M. C. JOHNS.

First Baptist Church,
Fairmount, W. Va.

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SIR: I regard O. Walter Wagner's article as one of the most significant articles I have been privileged to read in your journal or any other since World War II. I consider it one of the best examples of objective reporting that have come to my attention in these days when emotional reporting is so much more voluminous. It seems to me also that it is a perfect example of prophetic Christianity for our day of crisis.

ROY W. PFAFF.

Methodist Church,
Scranton, Iowa.

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SIR: I congratulate you on giving your readers Mr. Wagner's article. In view of its brevity it seems to me the most impressive comment I have seen on the present world situation. The facts are given in convincing fashion, the logic is inescapable if one accepts the Christian viewpoint, and the spirit tolerant and courageous throughout.

EDWARD F. WAITE.

Minneapolis, Minn.

## Gulf Ignored

SIR: I have just finished reading Dr. Sollmann's article, "Germany's Youth Speaks Up" (March 22), and it has left me with a sense of disappointment. Practically everything that Dr. Sollmann says can be accepted, but the things that he leaves unsaid speak louder than the whole of the article. But perhaps my main bone of contention is with the title of the article. I think it would have been more accurate to have called it "Germany's Politicians (especially C.D.U.) Speak Up." And the dead give-away is in his reference to his long talk with Konrad Adenauer, chancellor of the West German republic. For the real tragedy of German youth, and of their whole country, lies in the tremendous rift between the older and younger generations which the young people feel and are acutely aware of, but of which the older generation seems to be blissfully ignorant. No mention of this appears in the article, which otherwise reflects fairly accurately the opinions of the West German politicians, particularly those from the center and right wing.

On the whole I fear this gives a somewhat rosy picture of the German mind, especially Dr. Sollman's claim of their desire to reject any type of dictatorship. He must have been aware in his conversations with most Germans of the expressed desire for a new leader—naturally without the extremes of Hitler. Did he not find many Germans ready to accept any new "strong, stable government" provided it gave them security and order? Here the accent is on the word "accept."

The contradictions in the article are probably unavoidable because they exist in Germany and are Germany today—a mental confusion which many of us have not been able to accept or understand.

Since Dr. Sollmann has listed his references, may I not also list mine? One year of study and travel in Germany in 1932-33, working in the P.O.W. camps 1940-41, and finally 1946-49 serving as a member of the youth activities section of the education and cultural relations branch of our military government.

TRACY STRONG, JR.

Palo Alto, Calif.

# NEWS of the CHRISTIAN WORLD

## Reports German Churches Filled

**Visitor to Berlin Comments on Fear of Russians—Churches Combine with Allies in War on Gambling**

INDIANAPOLIS, April 5.—Merrill B. McFall, Methodist pastor at Bloomington, has returned from a two-month tour of Europe as a teaching representative of the Indiana Methodist conference. Dr. McFall said that the first thing he noticed about the United States when he returned was that we seem to be so fearful of war. In Europe, on the other hand, he reported, they are talking reconstruction rather than war, and the general opinion there is that the Russians will not start a war. At the same time, he observed, many European peoples seemed to be "caught in their nationalistic web of hate." In Berlin, where he taught for five weeks, there was a terrible fear of the Russians, Dr. McFall said. People who talked with him there begged him not to use their names lest they "disappear from the face of the earth." He reported that everywhere he went in Germany, "churches were filled to the brim, with people standing outside, waiting to get in to hear the service."

**Churches Gain Allies in War on Gambling**

Business interest and moral concern have come together in a statewide attack on slot machine gambling. The campaign started in Frankfort, where a petition was sponsored by the Clinton county restaurant association and the Frankfort ministerial association. Similar steps are planned for other cities, according to Secretary Norman E. Bess of the Indiana restaurant association. The move in Frankfort is reported in the press as directed against slot machines allegedly operated by the Eagles, Elks, Moose, the Labor Temple and the American Legion. The restaurant people claim that 85 such clubs operating slot machines in violation of the law in South Bend are taking thousands of dollars a week from the restaurants. They say that these clubs serve meals at a loss, which is made up by slot machine profits. They also point out that the clubs do not pay taxes, as do the commercially operated eating places. Spearheading the movement for the ministers' group are Allen Kohler and R. H. Miller, Jr. The latter was a chaplain in World War II and was credited with saving the lives of 28 men.

**Teach Religion in High School**

Thomas Carr Howe high school in Indianapolis has discovered a way to bring nonsectarian religion into the curriculum. On the assumption that religious phenomena and practices are pertinent to sociology, classes in that subject hear interpretative lectures on religion from spokesmen for the various faiths. Mrs. R. A. Doan, former teacher in Japan, recently lectured on Shintoism; Rabbi William Greenfield spoke on Judaism; and Ralph Holland of the state council of churches gave a general interpretation of Protestantism. Other lecturers, each an authority in his field, have talked on Mormonism, Christian Science, Seventh-Day Adventism and Roman Catholicism.

**Big Registration For Primary**

Registrations in Marion county (Indianapolis) have been coming in at a rate three times that before the 1948 May primary. Politicians are trying to figure out the meaning of it all and are reported to be a bit disturbed, since light primaries make it easier for the party bosses to put over their slates. With large numbers voting it is usually felt that anything can happen. Some of the local papers smell a people's revolt and one seems certain that a rebuke for Washington is in the offing.

**And So Forth**

The Roman Catholic archdiocese of Indianapolis has announced that 91 of its people are planning to make the Holy Year pilgrimage to Rome.

Richard Caemmerer of Concordia Seminary, St. Louis, Mo., was a Lenten lecturer at Valparaiso University. Dr. Caemmerer inaugurated the annual Gross lectureship.

Protests from local church leaders caused cancellation of an address before Indianapolis high school students by the executive director of the Indiana brewers' association, Harold C. Feightner.

Ronald Osborn of Northwest Christian College, Eugene, Ore., comes to the Butler University school of religion in September as professor of church history.

L. C. Trent, for 27 years pastor of Woodruff Place Baptist Church, Indianapolis, is to be succeeded on May 1 by Walter R. Hand of Shelbyville.

Carlton W. Atwater has resigned from the pastorate of the historic First Baptist Church of Indianapolis.

Methodist laymen in Indianapolis to the number of 1,200 joined in a Lenten program of visitation evangelism. A like movement was carried on over the state, with notable results.

GEORGE WALKER BUCKNER, JR.

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**Carroll College Offers Major For Pastors' Assistants**

Carroll College, Presbyterian, U.S.A., institution at Waukesha, Wis., announces that beginning next fall it will offer a new four-year course, "Pastor's Assistant in Christian Education," with a major in Bible and a minor in religious education.

**Month of Evangelism for Lutheran D. P.'s**

Displaced persons in 17 camps in the American zones of Germany and Austria were visited Feb. 15-March 15 by four pastors who under the sponsorship of the Lutheran World Federation conducted an intensive evangelism program on the theme "Light in Darkness." One of the pastors was from the Church of Sweden, one from the Estonian Lutheran Church in exile and two from the Latvian Lutheran Church in exile.

## Canadians Hear London Editor

**deCourcy Calls for Immediate Action Against Russia to Save Church and Civilization**

MONTREAL, April 6.—Only the determined exertion of public opinion can avert either the destruction of civilization or the destruction of Christianity in the next five years, a Montreal audience was told by Kenneth deCourcy, editor of the *Intelligence Digest*, London. Warning that we must take swift action against Russia before it is too late, the English visitor said: "We have the shortest possible time to make the gravest possible decision which ever confronted the human family." Pointing out that Russia's oil lifeline is concentrated in one highly developed area around the Black sea, he urged the Atlantic powers to build up Turkey to a point where it would be both a safeguard for Persian oil fields and a threat to Russia's oil sources. Mr. deCourcy reported that the Soviet Union is stockpiling atom bombs at the rate of four a month. The Atlantic powers still hold the advantage, but their effort is diminishing. Russia is building a great fleet of pilotless missiles, he says. She possesses the largest and most up-to-date airfleet and is building a large submarine force.

**Russia Challenges the Atlantic System**

Addressing the Canadian club here, the British editor warned that if the Soviet Union is given 24 months more it will be too late to stop her or to bargain with her. Describing Sovietism as a religion in itself, Mr. deCourcy declared that all Russia's efforts are directed toward the building of a vast military empire of such power and magnitude that at a set time it could challenge the Atlantic system in a decisive manner. Whether or not war would follow was an unanswered question, he said. "I have reason to believe that the Soviet general staff in collaboration with the Politburo power is convinced that disagreement between the Atlantic powers is so considerable that the Soviet will be able to attain its end with this great machine without any large military operation," he remarked.

**New Catholic Archbishop For Montreal**

Paul Emile Leger, 46-year-old rector of the pontifical Canadian college in Rome, has been appointed archbishop of Montreal succeeding Joseph Charbonneau, whose resignation was announced some weeks ago. Archbishop Charbonneau has been appointed archbishop assistant to the pontifical throne with the title of Roman count. The archbishop-elect is a native of Valleyfield, Que. He has been a teacher of philosophy, a missionary to Japan, and vicar-general of his native diocese, proceeding to Rome in 1947. Archbishop Leger will head the ecclesiastical province of

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Montreal, which includes the dioceses of St. Hyacinthe, Sherbrooke, Valleyfield, Joliette and St. Jean, containing more than 1.5 million Roman Catholics.

**Progress Reported in Comity Conversations**

Progress is being made in the conversations on union now taking place between Anglicans and United Church men, Willard Brewing, moderator of the United Church of Canada, said in a recent visit to Montreal. The talks have given greater knowledge of each other's backgrounds and have led to a greater understanding of the purposes of both denominations. He stated that there is a freer exchange of members between the Anglican and United churches than for many years. Dr. Brewing said that relations with the Presbyterian Church in Canada are also most amicable and cooperation between the two churches is growing rapidly.

**Canadian Presbyterians Told of Pastors' Needs**

Montreal Presbyterians were warned by the clerk of presbytery, Allan S. Reid, at a public meeting recently that the work of the church is suffering because of low salaries paid to ministers and the lack of financial assistance to theological students. Dr. Reid pointed out that in terms of average income individual Presbyterians are not giving 50 per cent of what they gave 50 years ago. He suggested a minimum salary of $3,000 a year for clergy instead of the present $1,800, in order to guarantee them the same standard of living and prestige in the community that they enjoyed in 1900. The meeting recommended that the budget and stewardship committee of General Assembly be made a standing committee composed of men with experience in finance.

**And So Forth**

Kenneth C. Bolton is leaving the Church of St. John the Divine, Verdun, to become rector of the Anglican parishes of Walkerton and Hanover in western Ontario. Active in family welfare work here, Mr. Bolton has lectured on marriage in the extension department courses of the Montreal Diocesan Theological College.

During the three-day meeting of the diocesan synod here April 25-27, the 100th anniversary of formation of the Anglican diocese of Montreal will be observed. The same letters patent of the crown of July 1850 which declared the formation of the diocese also proclaimed that "the town of Montreal in the said diocese shall henceforth be a city."

C. Ritchie Bell has announced his resignation as minister of MacVicar Memorial Church, Outremont, to become lecturer in pastoral theology and homiletics at the Presbyterian College, Montreal. Dr. Bell is immediate past moderator of the General Assembly, and has been minister of MacVicar Church for 14 years.

DeCourcy H. Rayner.

**Soviet Zone Press Continues Drive Against Deaconesses**

The Evangelical Press Service reports that the official Soviet paper in the east zone of Germany is continuing its attacks on deaconesses, although Soviet Ambassador Semjenov promised Berlin authorities to put an end to campaigns against the deaconess societies. Under the heading "Abused Patients," the paper demands that the "monopoly" of the societies be broken by training "democratic nurses." It also attacks the holding of worship services in the hospitals of the Soviet zone.

# Senator Lauds Welfare State

**Lehman Calls Reds and Reactionaries Enemies of Progress—Reports Less Fear of War**

New York, April 18.—Speaking at the 45th anniversary luncheon of the League for Industrial Democracy, Herbert H. Lehman flayed critics of the welfare state who spend their time hunting Communists while opposing measures that would weaken communism by depriving its leaders of their "ammunition and audience." While making a strong attack on communism, Sen. Lehman insisted that reactionaries also were "enemies of true progress." In condemning communism he said: "It is their claim that, to achieve the solution of economic needs of man, it is necessary to curb the freedom of all. They say, in effect, that you cannot have a full stomach and a free mind at the same time." "In my opinion," he declared, "men of little vision have lost sight of the most important truth of our times—that a government which has secured the greatest degree of welfare for its people is the government which stands most firmly against totalitarianism. The critics of the welfare state do not understand this simple fact." Attacking "conservatives and reactionaries," he charged that they champion "national security" but express "the greatest antagonism toward individual security." At the luncheon Sen. Lehman received the league's citation for public service. Besides Harry W. Laidlaw, executive director of the league, and Nathaniel M. Minkoff, its president, George Meany, secretary-treasurer of the American Federation of Labor, spoke. George Cranmore, assistant regional representative of the United Auto Workers, C.I.O., read a scheduled address by Walter P. Reuther, head of the union. Mr. Reuther was unable to come because of a Chrysler strike parley.

**World's People Less Fearful of War**

Reporting on a six months' round-the-world trip for the International Fellowship of Reconciliation, Nevin Sayre pointed out that this was his "fourth extensive international journey since the war." He then said: "I have the general impression that recovery and reconciliation are taking place much more rapidly than seemed likely in 1946 and that people are less fearful that another world war is inevitable; at least they do not expect that it will happen in the immediate future. However, the word 'uncertainty' describes the general feeling." Mr. Sayre continued: "At present the religious forces in Japan are working hard to educate the people to give unchanging support to Japan's renunciation of armament and war. The Federation of International Religious Fellowship Societies of Japan sent the following message to the World Pacifist Meeting in India: 'Our new constitution declares solemnly at home and abroad that Japan renounces war for all time to come. So we are resolved grimly to hold fast to *permanent neutrality* even if another world war breaks


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out, although this may involve eventually martyrdom of our entire nation.'" Mr. Sayre ended his report with the words: "With our own eyes we have seen the F.O.R. become global."

**Cortland County Youth on Interracial Visit**

Twenty young people, coming under the auspices of the council of churches of upstate Cortland county, were welcomed to the city last Wednesday by Ralph H. Rowse, executive secretary, and other members of the Greater New York interracial fellowship. Hosts and guests had dinner at Stephen Wise Synagogue. Speakers were Joseph Harris of the synagogue staff and Martin Rankin, president of the New York city Cortland County club. On succeeding days the visitors attended worship services at East Harlem Protestant Parish, heard addresses by two Union Theological Seminary students, Ronald Hu of China and Akira Endo of Japan, called at the Episcopal Church's Freedom House, attended forums and had luncheon at the First Spanish Evangelical Church. This, the third such trip to the city, was planned by the interracial fellowship in cooperation with the New York city mission society and a group of churches and synagogues, together with the Harlem and Carlton branches of the Y.M.C.A. and the Washington Heights Y.M.H.A. and Y.W.H.A.

**Hospital Chaplains Serve In Brooklyn**

The last two years have seen a great extension in Protestant chaplaincy service in Brooklyn hospitals. On July 1, 1948, the city completed official coverage of the public hospitals by appointing chaplains to all that were unattended. Thereafter the Brooklyn chaplains' committee undertook to provide service for all nonsectarian hospitals there. It reports that all such institutions are now cared for by volunteer chaplains. The four Jewish and the four Roman Catholic hospitals do not yet have a Protestant chaplaincy service, but this is being considered by the committee. David M. Cory, secretary of the committee, said: "The extension of Protestant hospital chaplaincy service is important, not only for the service rendered to Protestant patients, who have often felt neglected in the ministration of the church, but also it is a valuable witness to the community of the fact that the Protestant churches are unitedly fulfilling our Lord's requirement, 'I was sick and ye visited me.'"

**Protestant Council Works with Housing Authorities**

The problem of churching new housing areas in the city is becoming more acute as the number of both public and private large-scale housing developments increases. Present situations involve (1) relocation of churches forced out by new housing; (2) the saving of certain churches within housing areas; (3) developing new churches in areas where no church now exists. The Protestant council of New York city and the local housing authority have designated as their liaison agent in these matters the pathfinding service of the New York city mission society. The pathfinding service will be informed of proposed new housing projects sufficiently in advance to permit negotiation for possible revision of site plans. Other information will also be gathered by


# Theology Today

**Volume VII** **John A. Mackay, Editor** **Number 1**

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Jesus, Lord of Thought
Interpretations

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The Covenant—the Old Testament Foundation of the Church — *Henry S. Gehman*

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The Crucifixion, the Resurrection, and Christian Living: an Interpretation — *W. Burnet Easton, Jr.*

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the service to cover a variety of church situations. David W. Barry, research director of the service, stated: "There are now 64 public housing projects and 53 private projects either built or under construction. . . . Increasingly Protestant churches are finding that they can enhance their effectiveness by a cooperative organization of the churches in a local community."

### Second College Position Lost By Teacher Fighting Bias

Because of his fight for equal rights for Negroes and whites in the Stuyvesant Town development here of the Metropolitan Life Insurance Co., the contract of Lee Lorch, professor of mathematics at Pennsylvania State College, will not be renewed. The assistant college president told Lorch that his action in permitting a Negro family to live as guests in his New York apartment was "extreme, illegal and immoral, and damaging to the public relations of the college." The American Association of University Professors plans to mediate the issue, which they consider very serious. They insist that questions of reappointment should be decided on the basis of professional qualification and not by a professor's activities as a citizen. Dr. Lorch is vice-chairman of the town and village tenants' committee to end discrimination in Stuyvesant Town. He was dropped last year at City College.

### And So Forth

The Brooklyn fellowship foundation, composed of all religions and races, has chosen the Cuyler Presbyterian Church as the Brooklyn "Church of the Month." A special service was held there in English and Iroquois on Sunday evening.

Wayland Zwayer was named director of the overseas department of Church World Service at the last meeting of the C.W.S. board of directors. Before the recent reorganization of the overseas work he had been secretary for Europe. Arnold Vaught, who has been serving as secretary for Asia, will become deputy director of the overseas department, and Henry Birkel will be adviser on matters pertaining to Asia.

J. Henry Carpenter.

### Episcopalians Set Up National Foundation

In order to obtain large gifts and bequests for national and worldwide work of the Protestant Episcopal Church, a group of prominent laymen have formed the Episcopal Church Foundation. "Our aim," said Pierpont V. Davis, president of the new lay body, "is to provide a channel through which supplementary funds may flow from those who have the means and a strong social and spiritual consciousness." Mr. Davis further pointed out that funds raised by the lay group will be over and above the regular annual budget of the Protestant Episcopal Church. Henry Knox Sherrill, presiding bishop of the church and chairman of the board of the foundation, said that a "modest" estimate of the church's needs for the next 10 years would be $18 million over and above the yearly budget of $5,634,617. Bishop Sherrill characterized the foundation as a "uniquely forward step in American religious life, . . . an unashamedly Christian movement" to seek material resources for "making a Christian America the basis of a Christian world."

# Churches Expand In Old Richmond

**Virginia Capital Sees Resurgence of Interest, Numbers and Building of Large New Churches**

Richmond, Va., April 17.—According to a survey conducted by the *Richmond Times-Dispatch*, a definite resurgence of religion is to be noted in this city. People are joining the churches in numbers that indicate an all-time high for membership. While part of this increase may be attributed to Richmond's population growth, many churchmen feel that it also bespeaks a genuine religious interest. Bishop Peter L. Ireton of the Roman Catholic diocese said: "People are looking and hoping for a peace they haven't found. They are searching for more certainty than the world has been able to give them. They need something to hold to." Emerson Smith, director of interracial cooperation for the Virginia council of churches, said: "Since the war religion has become intellectually more respectable. It used to be fashionable to scoff at those who went to church. People felt that science and education could do the job. Now they are dissatisfied." Lynn Elder, associate minister of First Baptist Church, declared: "Returned servicemen are stimulating a new interest in mission work. They have seen the needs in foreign lands and are convinced that churches here can help abroad." J. A. Engle, district superintendent of the Methodist Church, thinks pastors are doing a better job in making churches interesting.

### Church Membership Is Increasing

The recent preaching mission here drew 52,000 persons to religious services. Religious films and radio talks and programs for young people have added attraction and interest. Indicative of the religious upsurge are the following figures: Methodist membership increased from 22,568 in 1940-41 to 30,940 in 1948-49; Baptist, from 31,057 in 1941 to 35,999 in 1948; Presbyterian, from 14,859 in 1940 to 17,474 in 1948-49; Episcopalian, from 9,265 in 1941 to 10,548 in 1948; Roman Catholic, from 15,000 in 1940 to 18,000 this year. Several city churches hold two identical worship services Sunday mornings in order to accommodate the crowds. First Baptist Church is one of these. It has added over $500,000 worth of construction to care for its Sunday school. Last month it had an average attendance of 2,737. Beth Ahaba Synagogue shows an increase from 1941 membership of 600 family units to 737 at present. Other Jewish congregations show similar increases.

### New Temples Rising

Church building programs also are of unprecedented magnitude. The Methodist Church now projects a building plan costing nearly $2 million. Construction of or additions to Presbyterian churches during the past five years amount to about the same sum. The Baptists have $1 million worth of construction under way. Dis-

ciples of Christ have just completed a new $200,000 church in the Bellevue Park area, and are erecting the new sanctuary, the first unit of which will cost $300,000, for Seventh Street Church, newly located in the central western part of the city. Four new Roman Catholic churches, to cost $600,000, are planned, and a new parochial school to cost $100,000. All this expansion on the material side reveals denominational awareness and activity. The Virginia council of churches is valiantly endeavoring to correlate these competitive forces in order to deepen religious life throughout the commonwealth. It has inaugurated a "mid-century advance in the area of cooperative Christianity." Its department of comity and missions has been authorized to employ three workers with migrants—one of them to be a woman—for a five-month period. About 25,000 migrants will be working in the state from mid-May until November.

**Lenten Series Continued**

The Lenten services held in downtown St. Paul's Episcopal Church have become a Richmond institution. People of all the churches and of no church look upon these annual services as "our Lenten celebration." Primarily planned and conducted by the officiary of St. Paul's, the services are made widely inclusive in the presentation of guest speakers and in invitations to assist in the choir. Among the out-of-town speakers this year were Walter Russell Bowie of Union Theological Seminary, New York; John S. Higgins of St. Martin's Episcopal Church, Providence, R.I.; R. Frank Salmon of the Church of the Holy Trinity, Philadelphia; Roger T. Nooe of Vine Street Christian Church, Nashville; Henry T. Louttit, coadjutor bishop of South Florida; and Edwin A. Penick, bishop of North Carolina. Each of these spoke at a week's midday services.

**Ask Church Help for Mentally Ill**

Rabbi Ariel Goldburg of Temple Beth Ahaba, recently reviewing Clifford Dowdey's book *Weep for My Brother*, said: "Religious groups have always been leaders in movements for social justice. It is up to the clergy now to go beyond and let people know the conditions in our mental hospitals." He declared Dowdey's book important because it shows how the problem affects not only the patient but all the members of his family. Dr. Goldburg pleaded with families to adopt toward mental illness the same humane approach that they would adopt toward any other serious illness.

**And So Forth**

Stuart Gizzard, minister of First Baptist Church, Norfolk, addressing the Virginia Baptist women's missionary union in Roanoke recently, was quoted as saying: "Somebody should shake the Southern Baptists and let them know there are other Christians in the world." He declared that the initial impetus for religious freedom in Virginia came from Baptists. "We can and must find means for cooperating with all Christians. We should be conscious of and we should make plans for the age we live in," he said.

The Richmond council of churchwomen is conducting a drive to purchase an electric organ for the chapel at the state peni-


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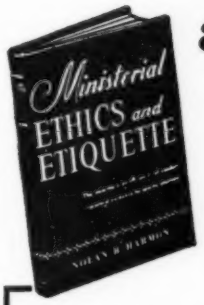


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tentiary. Contributions are coming in from various sources and it is likely that the organ will be installed soon.

During Lent the Petersburg ministerial union presented each morning over radio station WSSV a special devotional service by Frank G. Sayers, Baptist minister of First Christian Church, who spoke on five worldwide religious leaders: Jesus, Albert Schweitzer, George W. Carver, Toyohiko Kagawa and Mahatma Gandhi.

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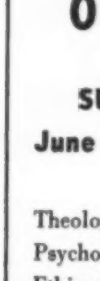

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# Mob Attacks a Quebec Chapel

**Protestant Worship Invaded in Roman Catholic Town—Police Look On While Place is Wrecked**

MONTREAL, April 15.—Montreal newspapers have been indignant in their editorial comment, church leaders in the province have expressed grave concern, and a direct appeal has been made to Premier Duplessis in his capacity as attorney general of the province of Quebec, as the result of a mob attack on the chapel of a French-speaking assembly of Christian Brethren three days ago. The latest of a series of demonstrations of religious intolerance occurred at Shawinigan Falls, an industrial city of 25,000 population 75 miles east of Montreal. The local Brethren, numbering eight families, plus a few friends from the group at Three Rivers, gathered for the usual midweek meeting at 7:30 p.m. They were joined by 60 or 70 young men, who crowded the capacity of the meeting place so that some were forced to stand. Nothing unusual happened during the prayer meeting, and when it ended at 8:15 the visitors left in orderly fashion. But outside the store which had been converted into a chapel a crowd was beginning to gather, and by 9 o'clock they had stoned and completely demolished the plate-glass windows.

*Building is Wrecked*

Meantime the French-speaking Brethren, led by their pastor, Paul Boeda, sought sanctuary in a flat above the store. The owner of the building, a wheelchair paralytic who is not a member of the sect, offered them shelter. For two and a half hours the group was imprisoned in the upstairs flat, while down below every bit of furniture in the chapel was destroyed, hymnbooks and Bibles were torn and scattered, and an automobile belonging to one of the Brethren was smashed beyond repair.

Outside the mob on one of Shawinigan's main streets had increased to more than 1,000. Eggs, stones, empty bottles and pieces of ice were thrown into the hall. Even the electric fixtures in the hall were destroyed. The motor of the automobile was stoned, its tires deflated, and the body battered almost beyond recognition.

As many as 10 policemen from the Shawinigan force were on hand, and finally at 11:30 they escorted the 27 Brethren from the upstairs flat, and they were taken to safety in taxis. No arrests were made, and to date there has been no report on any action on the part of the police, except that they protected members of the sect from physical violence at the hands of the mob.

Arthur C. Hill, a medical doctor from Sherbrooke who is chairman of the executive committee of the Christian Brethren in this province, made a hurried trip to Shawinigan Falls to investigate the incident. In a letter to Premier Duplessis, Dr. Hill protested the fact that no arrests were made, although police must have recognized scores of persons. He has asked the city of Shawinigan Falls for compensation for the damage done to Brethren property.

*Pastor Kidnaped*

In his letter to the premier the Brethren leader reminded Mr. Duplessis that he had written him on March 4 last concerning the "kidnaping" of Paul Boeda. At that time the pastor at Shawinigan Falls, an American army veteran certified by the Long Island, N.Y., Assembly, was forced into an automobile and taken to Three Rivers, where he was placed on a train bound for Montreal. Dr. Hill asked *Le Nouvelliste*, a Three Rivers newspaper, to retract an unsigned report it printed at the time stating that Boeda was a Communist and a Witness of Jehovah. No retraction was made.

One of the explanations for the attack last Wednesday, given by officials in Shawinigan Falls, was that the Brethren had been confused with Jehovah's Witnesses, who for two days last week were distributing a tract entitled *Wake Up* from house to house in that city. But the sect, once known as Plymouth Brethren, has been at work in this province for close to a century, and was legally incorporated in 1942. Paul Boeda has been working in Shawinigan Falls for about a year, while the assembly in Three Rivers has been active for three years now.

*Newspaper Denounces Mob*

The *Montreal Standard* says: "The explanation or excuse has been advanced that this sect was mistaken for another; as though such an explanation made everything all right. This excuse would be laughed out of court. In any event there could be no justification for mob action even if some offense had been committed. Would the Shawinigan police take no steps, for example, if the Brethren had turned around and wrecked the homes of some of those who had struck at them? Freedom of worship is recognized as one of the essential democratic rights. It is because we recognize it that we can claim it for ourselves. Once we withdraw the recognition we lose the right."

*Other Violence Reported*

This is not the first instance of mob violence in this province, apart from several cases in which Witnesses of Jehovah have been involved. Dr. Hill told the press that a local preacher had been "kidnaped" at Thetford Mines, in southeastern Quebec, some time ago. A woman colporteur employed by the British and Foreign Bible Society was escorted to the railway station of a small Quebec town, and her forced departure witnessed by a threatening crowd, after the local priests and the chief of police had restrained her from selling Scriptures.

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# Slight to Turkish Hero Protested

### Death of Field Marshal Fevzi Tshakmak Is Occasion for Mass Riots and Demonstrations

ISTANBUL, April 14.—University students and youth in general have joined in protesting what seems to have been an ill-inspired intention to stint the honors due the memory of Field Marshal Fevzi Tshakmak. The field marshal's recent death was announced in just a few words over the radio and no change was made in the light music programs being broadcast by both the Istanbul and Ankara stations. Almost immediately thousands of university students, who look upon the marshal as a national hero because of his distinguished service during the war for Turkish independence, began a series of mass meetings and street parades. They carried posters saying, "History will not forgive even if we do so." Joined by large numbers of agitators and hoodlums, they forced all places of entertainment including cinemas and bars to close. A police station was forced to lower its flag to half-mast. The Istanbul radio station which bore the brunt of the demonstration discontinued its program and began relaying broadcasts from Radio Ankara which hastily offered funeral orations and press extracts interspersed with classical music. Windows were broken and there were several clashes with the police. The government wisely instructed the police not to interfere unless absolutely necessary. The police also helped in lessening the pitch of the popular mood by ordering the national flag to be flown at half-mast and by requiring all shops and banks to close.

#### Religious Motive Discernible

Tshakmak was known both for his great patriotism and his deep religious convictions. He served as chief of the general staff from 1922 to 1944, when he resigned following differences with Pres. Ismet Inönü. After the abolition of the one-party system in Turkey, he became a leader in the Nation's party. He strongly opposed the policies of the party in power, Inönü's People's party. He also became widely known as a defender of orthodox Islam. It was this latter as much as the fact that he had been a hero of the revolution which prompted the students to protest the lack of honor accorded him. On the day following his death, the bier containing the field marshal's remains was carried on students' stretched arms from one end of Istanbul to the other, while the crowds intoned "Allah is Great." On the way to the mosque, the procession, tens of thousands strong, forced the local military school to lower its flag to half-mast. But it was when the coffin left the mosque for the cemetery a few miles away that the main incident occurred. The students, ignoring the official ceremony which was under the direction of a two-star general and in which high military and civil officials were to take part, seized the coffin and took it through the side door of the mosque. Followed by thousands of people, they made for the Eyup cemetery and there buried the field marshal.

#### Events May Affect Coming Elections

From these two eventful days, the government and the People's party emerged with considerably diminished political strength. The Nation's party is attempting to make the most of the government's bungling. The whole country is astir in anticipation of the new general elections which are to take place on May 14. The success of the student uprising, the first youth demonstration to be directed against the government, raises many new questions. Was the outburst spontaneous? In the past youth demonstrations have been a convenient means used by the government to stress either foreign or home policies. When the youth threatened to go too far, police were prompt in curbing excesses. This time the government faced the alternative of crushing a demonstration with large popular support or yielding to it. Wisely, it yielded. The implications of the crowd becoming conscious of its strength cannot easily be overlooked. Certainly religious reaction was an underlying factor in the riots. However, it is quite possible that the outburst was fanned from behind the scenes by politically interested parties or by underground reactionary organizations. The significance of the whole affair, not only in its bearing upon the approaching election but also on the future political development of Turkey, is being widely discussed here.

E. GUERON.


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# Canterbury Sees A Unity Meeting

### Roman Catholic, Anglican and Methodist Pray and Discuss Christian Unity in Spite of Papal Decree

LONDON, April 13.—The Vatican pronouncement regulating future cooperative acts between the Roman Catholics and other Christians did not prevent a large unity meeting in Canterbury recently. It was presided over by the Archbishop of Canterbury and addressed by an Anglican (Canon Smyth of Westminster), a Methodist (Dr. Flew of Cambridge) and a Roman Catholic (Dom Bede Winslow). The archbishop said he could not foresee how far we should get on the road to reunion, but at least we could achieve civilized relations. Dom Winslow said fellow Christians must trust one another and respect one another's religious convictions. They must examine their ingrained prejudices. He appealed for prayer for Christian unity. The meeting opened with the Lord's Prayer and at the close the archbishop pronounced the benediction. That such a meeting should be held in Canterbury so soon after the Vatican pronouncement which frowned on such experiments is not without its significance.

**Free Church Council Names Chaplains**

At its spring congress the Free Church Federal Council centered its discussions on "Personal Christian Responsibility." The new moderator, Joseph Jones, principal of the Brecon (Welsh) Theological College, said there is a declining responsibility in the home, in education, in industry, in social life and in international relationships. Dr. Jones pleaded for a more vital connection of the individual with Christ. Religion is a personal affair of a man with God, he said. He believes in the priesthood of all believers, but he offers another phrase: "The pastorhood of all believers." Through the council over 750 part-time Free Church chaplains have been appointed to state hospitals with the good will and cooperation of the ministry of health.

**Archbishop of York Pities the Czechs**

Dr. Garbett, archbishop of York, is foremost among religious leaders in this country in exposing the dangers of communist aggression. In an Easter sermon Dr. Garbett declared: "Communism will never be defeated solely by force of argument. It is a false religion which will be cast out only by a religion founded on truth and inspired with zeal for righteousness." Dr. Garbett cited Czechoslovakia as "a spiritual and physical concentration camp." He demanded that the British government make it plain how strongly the British people abhore this religious persecution.

**Churches Plan Advance**

Both the Baptist and Congregational churches are sounding the note of advance. Active "missions" within the Baptist churches are reported from many parts of the country. Dr. Aubrey (now in his last year of Baptist leadership) is directing what appears to be a "movement of awakening" in the churches, with young people well to the fore. In Congregationalism, Leslie Cooke has asked the churches to aim at 100,000 members in the next three years, and to recruit a fresh stream of lay preachers and Sunday school teachers. New financial resources are needed in Congregationalism for theological education and church extension. Colleges are faced with increasing costs and decreasing endowment incomes. The benefactions of previous generations are proving inadequate in these days of "inflation." Large capital gifts cannot be expected, so Congregationalists are to be asked to contribute small regular gifts for the central purposes of their denomination.

**Anglicans Get New Hymnal**

Since 1861 the Church of England has had *Hymns Ancient and Modern* as its chief hymnbook. A revised edition has just been issued providing over 600 hymns, many of them new in Anglican worship. They include "In the bleak midwinter" (Christina Rossetti), "O worship the Lord in the beauty of holiness" (J. S. B. Monsell), "Love's redeeming work is done" (C. Wesley), "Firmly I believe and truly" (Cardinal Newman), "O valiant hearts" (Sir John Arkwright), "Jerusalem" (W. Blake), "I vow to thee, my country" (Sir Cecil Spring-Rice), and seven hymns from the *Yattendon Hymnal* (Robert Bridges). Many new English hymn tunes have been admitted to the book, mostly from other collections but also some two dozen specially written for it. They include Tallis' "First Mode Melody," Gustav Holst's "Cranham" and "Thaxted," Sir Hubert Parry's "Repton" and "Jerusalem," Sir Arthur Somervell's tune to "Praise to the holiest in the height," Cyril Taylor's tune for "Glorious things of thee are spoken," and Canon Ferguson's "Wolvercote" to "O Jesus I have promised." Forty-four plainsong tunes are included in the book, and many German chorales and melodies appear for the first time. A number of psalm tunes have been included, as have also some French church melodies and English, Welsh and Irish folk tunes. The hymns in the revised books have already found a place in other church hymnals.

**And So Forth**

The first sermon to be televised in Britain was preached by a London rector, C. B. Mortlock, in the chapel of the Tower of London on Easter Day.

Canon T. R. Milford of Lincoln is to exchange this summer with Prof. Arnold Nash of the University of North Carolina.

Martin Niemöller is drawing large audiences all over Britain, and is to join Dr. Kagawa in an outer-London evangelistic campaign.

A. D. Harcus, secretary of the English Presbyterian Church, is named as moderator-elect of the Federal Free Church Council.

CECIL NORTHCOTT.

## CORRECTION

Bexley Methodist Church, referred to in a short news item in the issue of March 29,

is in Columbus, Ohio, not Cincinnati, as stated in that item.

## Israel, Yugoslavia Praised

### Associated Church Press Annual Meeting Hears Recent Visitors' Reports

SYRACUSE, N. Y., April 14.—The Associated Church Press, national organization of Protestant church editors, passed resolutions at its business session this morning urging the United States government to re-examine practices of restricting freedom of information in this country "which have grown since the end of World War II." At the same time the editors commended the United Nations Commission on Human Rights for its implementation of international freedom of speech and press. The association was particularly concerned about the restrictions placed by the Atomic Energy Commission on scientific publications. It feared that a precedent might be established which would later be extended to other sections of the press.

The churchmen also adopted a resolution urging President Truman not to appoint a successor to Myron Taylor as presidential representative to the Vatican. In a strongly worded resolution they took the position that such a mission violates the basic American principle of the separation of church and state and confers preferential status upon the Roman Catholic Church.

This 31st annual meeting of the association has been characterized by unusually interesting discussions both in its seminars and at luncheon and dinner meetings. At last night's dinner session, delegates heard speakers describe current conditions in India, Palestine and Yugoslavia. John W. Bradbury, editor of the Northern Baptist *Watchman-Examiner*, spoke of his recent trip to Israel. He was especially critical of an editorial in The Christian Century, which had described his visit as a "free ride." He freely admitted that the voyage had been at the expense of the United Jewish Appeal, through one of its affiliates, the American Christian Palestine Committee, but resented the implication that his views had been influenced by that fact. A second speaker, Edna Ruth Johnson, associate editor of the *Churchman*, independent Episcopal weekly, told of her recent visit to Yugoslavia as a guest of a Yugoslavian woman's organization. She reported full religious freedom, no security police and declared that Yugoslavia is not communist. She had observed the recent election and felt that it was perfectly free. "You could see that every voter had the free choice of dropping a marble in either the box marked Yes or the box marked No," she reported.

G. E. H.

## Current Feature Films

*Prepared by Independent Filmscores*
M-Mature. Y-Younger. C-Children.

**Cheaper by the Dozen** (Fox) *Comedy.* The amazing true day-by-day experiences in family made famous by reminiscent novel of the same name, wherein 12 gifted children are ruled by iron hand of father (Clifton Webb), indomitable, infallible, but withal lovable and loving. In technicolor but not flamboyant, this is a pleasant, sentimental, *consistently entertaining* film, through which shows a more serious commentary on worthy family relationships. M,Y,C

**Francis** (Par.) *Comedy.* In the Burma war theater, an army mule suddenly starts to talk, condescendingly imparting amazingly helpful information to dopey lieutenant. Consternation spreads among the top brass, much of which ends up in the psychopathic ward as a result of the mule's efforts. . . . A *completely crazy* farce, its comic idea spun to such lengths it tends to become thin—but providing plenty of laughs along the way. M,Y

**Riding High** (Par.) *Comedy,* a remake of "Broadway Bill" of some years ago. A happy vagabond (Bing Crosby) gives up chance at married life of luxury to train his beloved horse on a shoestring for the Derby. Crooked gamblers bribe his jockey; the horse wins in spite of cruelly tight reins, but dies after the tremendous effort. So the gamblers are sorry, and everyone decides that racing must hereafter be honest. Bing is his usual relaxed, warmhearted self, but the story, rambling and with not much significance, makes the film *not up to his usual standard.* M,Y

**BEST CURRENT FILMS**

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*For Mature Audiences:* The Affair Blum, All the King's Men, Battleground, The Bicycle Thief, The Fallen Idol, Fame Is the Spur, Hamlet, The Hasty Heart, The Heiress, Home of the Brave, Intruder in the Dust, Lost Boundaries, Monsieur Vincent, Mrs. Mike, Pinky, The Quiet One, The Red Shoes, The Rugged O'Riordans, Samson and Delilah, Sands of Iwo Jima, She Wore a Yellow Ribbon, Task Force, The Third Man, Twelve O'Clock High. 5-3-50


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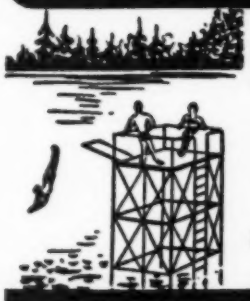
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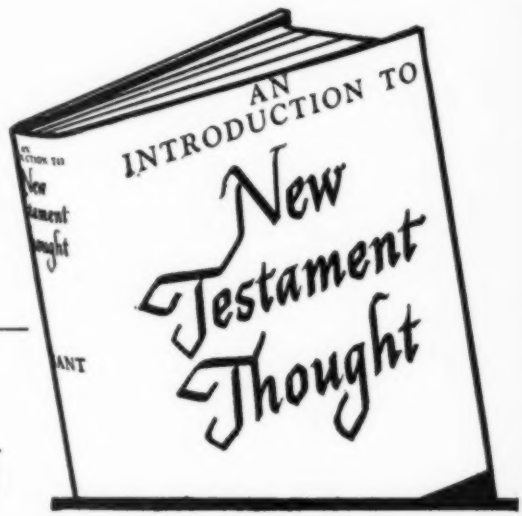


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FREDERICK C. GRANT is professor of biblical theology, Union Theological Seminary, New York, and one of America's leading specialists in the field of New Testament criticism. He has performed invaluable services to contemporary scholarship by his numerous articles and books, and by his translations of important works by foreign theologians.

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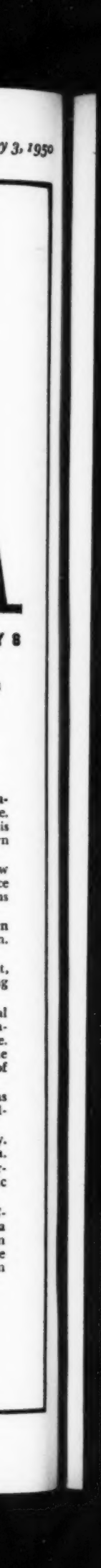
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